

LAITY FORMATION

(An Educational Model)



DORAIAMY POTHIRAJULU

LAITY FORMATION

Dissertation

AN EDUCATIONAL MODEL OF
SOCIAL-SELF-ACTUALIZATION WITH
STRATEGIES OF ADULT LAITY FORMATION
AND MINISTRY IN THE CHURCH OF
SOUTH INDIA

(Boston University School of Theology)

by

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Dedicated
to
D. Dr. EBERHARD MULLER
(Father of the Evangelical Akademies in Germany)

PREFACE

I. Purpose

The purpose of this research is to identify and to bring together foundations from related fields and use them as a theoretical base for an integrated educational model, to be used by adult educators engaged in the Church's ministry of laity formation, with special reference to the Indian situation.

The research is based on the hypotheses that biblical norms regarding the nature of man, humanistic theories regarding the processes of growth, and the progressivist-reconstructionist educational philosophies' understanding of concepts of learning are compatible with one another, and that they provide an integral base for developing adult curricula.

II. Methods

The biblical-exegetical method is used to derive a biblically sound concept of self. The historical-analytical method is used with the major documents of the Assemblies of the World Council of Churches to derive conceptual orientations for the development of the ministry of the laity. Perspectives from selected developmental theorists are used for the sequential and experiential nature of identity formation—a central element in social-self-actualization and in forming membership in a covenant community of laity as servant people. The Progressivist-Reconstructionist philosophies of education are used, in the context of andragogical education, for laity formation which sees the learner as a resource for the total educational enterprise, as co-learner, co-planner, co-evaluator, and as individual and collective change agents for helping to reshape culture in desirable ways. An integrative model for strategic planning was developed for the implementation of the model in the Indian situation.

III. Conclusions

A. The several foundations of our model reveal a process and a purpose. The process is one of becoming in relationships. The purpose is the establishment of the Kingdom of God on earth through an individual and a corporate servanthood of the People of God, as expressed through the ministry of the laity.

B. The biblical concept of the soul is compatible with the developmental theories and a social understanding of the self. In an integrative way they provide spiritual and behavioural science foundations for the concept of social-self-actualization within a covenant community of a servant people in the ministry of servanthood to the world.

C. The Ecumenical Assemblies present a coherent pattern for the growth of the laity, in unity emphasizing the need for the equipping of the individual for his/her decision-making responsibilities in the Christian community within the context of the human community.

D. Churches and other organizations involved in the task of laity formation need to take development of cognitive skills, moral values and ego strengths seriously into consideration. Laity education methods need to be based on experiential learning. The sequential nature of growth calls for programming for the whole life-span.

E. Strategic planning is crucial for implementing the model in a new culture, such as : (a) identifying and overcoming factors of resistance, (b) using the most effective means of communication for persons in the various strata in society and (c) identifying and meeting felt needs of the various persons and groups involved.

F. Central to the whole strategic planning is the careful involvement of as many persons and groups as possible in developing a master plan with both proximate goals and long range objectives.

G. The hypotheses, identified under *Purpose*, above, seem clearly to stand the test of logical coherence and experiential validity.

FOREWORD

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I consider it as a great honour to be invited by Bishop Dr. D. Pothirajulu to write the foreword for this book which is his doctoral dissertation done in Boston University in 1978. The Bishop has generated an unique and innovative educational model which could be applied for developing appropriate strategies in the Ministry of the church towards adult laity formation. He had utilised the models of Piaget, Erikson and Kuhlberg in an ingenious manner to integrate and develop an organismic educational model which could be tested against Philosophical, Psychological and Theological perspectives of different Schools of Thought.

The second major contribution of the theologian cum educationist is towards the formation of a theoretical Frame-Work in the area of Adult-Learning and Development of Educational Curricula. In this vital area of the Education Ministry of the church, for the first time, the pioneering work done by Malcolm Knowles, Masllow and Paulo Freire in the context of Andragogical Learning of the disadvantaged and marginalised have been probed by the researcher into astonishing depths which reveals the dedicated hard work in the libraries of many institutions of repute. It is gratifying to note that an attempt has been made to utilise the Taxonomic Approach for writing educational objectives in the cognitive domain (Benjamin S. Blook's work) of learning for the adults. (Now, the learned Bishop utilises the Affective Domain

Taxonomy of Educational objectives when he conducts workshops for leaders involved in laity formation in the Dioceses.)

I am confident that this book would be a great asset for Theological Educators and Theological Teacher Educators at B.D., M.Th. and Ph.D., levels in India and overseas. It would also serve as a Resource Book for those of us involved in Laity Formation and Adult Learning as part of the Education Mission of the Church. Finally, the Paradigm for Research evolved by the eminent scholar would provide deep insights for advanced researchers at the doctoral level.

I wish that this doctoral dissertation was published for wide dissemination about a decade before. That would have enriched the World of Knowledge then and could have been instrumental to function as a catalyst to facilitate many more researches in this pioneering field.

W. A. F. HOPPER

ACKNOWLEDGEMENT

This work represents the influence of several dedicated Christian educators who by their thinking and example brought God's call to me to accept the ministry of 'laity formation' as my vocation. Much of the credit for this work goes to the staff of the Ecumenical Institute of Bossey, the Laity Department (Unit of Education and Congregational Ministry) of the World Council of Churches, the Presbyterian School of Christian Education at Richmond and the Division of Community College and Continuing Education at the School of Education of Boston University, for helping me to see a new dimension in the ministry of the laity in a social context, to see the role of the teacher as a facilitator, and to see adult education in terms of andragogy. I gratefully record the untiring services of the people who typed out this work in its present form.

Two professors at the School of Theology of Boston University should take credit for the substantive value of this work. Walter L. Holcomb who is a 'facilitator' himself, helped me to enter into the perspective of developmental theorists, and motivated me to investigate the meaning of the ministry of the laity on an interdisciplinary approach. I acknowledge hours of conference with him which contributed to my own personal growth. Harrell F. Beck who communicates the message of the Bible with a cultural understanding of the East, has helped me to evaluate my own culture. Such an evaluation has a major influence in the development of the concept of self which takes a central place in this writing.

—*Author*

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CHAPTER I

INTRODUCTION

A. The Problem of the Dissertation

The problem of this dissertation is to construct an educational model of social-self-actualization, with strategies for programming in adult laity formation and ministry in the Church of South India.

B. The Significance and the Context of the Problem

The purpose of the model is to serve the Adult Lay Training Program in India. Therefore, the problem has to be understood in the context of the Indian scene today. For that reason, we provide the following aspects in broad strokes :

1. *The ministry of the laity in the Church of South India*

As the Director of the Apostolate of the Laity Department of Madurai and Ramnad Diocese in the Church of South India, I am also the man in charge of the Laity Education Programs of the Tamilnadu Theological Seminary, founded in 1969, through which I reach six other dioceses. The work done for this dissertation has implications for a wider ministry in the whole of India. As we proceed with the writing, we will be making specific references to the ministry in Madurai and Ramnad Diocese.

Secondly, the educational ministry of the church in laity formation is urgent for the life and mission of the church now. Such educational ministry would enable the laity to be actively involved in a process of reconstruction of society. Indian society needs to be redeemed from the social injustices which stem from the passivity that has characterized our past, due in part to social, religious and cultural factors. Some of the determining factors were the rigid native casteism, Hindu religious escapism and individualism nurtured by Christian pietism, and foreign colonial authoritarianism. These factors pervade the culture and contribute to a mechanistic and a pedagogical approach to education and contributed to a general passivity. This, therefore, calls for a

countermeasure of an organismic and an andragogical approach for the restoration and further growth of the laity.

Thirdly, we contend that a reconstruction of social structures is vital for India today. However, we also want to point out that the concepts of a 'New Humanity' and human development cannot be limited to lower levels of hierarchical needs. Elimination of economic injustice and the guarantee of political freedom alone cannot bring about a new order. The people also need personal growth which would in fact accelerate such processes.

The task of educators engaged in equipping the laity becomes one of turning to developmental theorists, such as Piaget, Kohlberg and Erikson for an understanding of the process of development and to educators such as Brameld, who place development in the context of social reconstruction. The task of 'Laity Formation' will have as a central focus the highest stages of personal growth, as seen by the developmental theorists, with society itself as the arena of such growth processes.

This investigation has immediate relevance for programming in lay training in India. Traditionally, lay training in India meant training the laity as lay leaders for helping the clergy to serve as readers at the worship services or to administer as deacons. So the church has been accused of being 'introverted' in her concept of the role of the laity. However, socially related lay training programs are being developed more and more in India today, in keeping with the new understanding of the place of the laity in the church and her mission in the world, resulting in 'out-reach projects' which mainly aim at economic uplift of people. Our criticism of the present day uplift projects is that they encourage a new form of dependency, a pattern of learning through transmission, and a new hold for elitist authoritarian models. We will see more of such dilemmas in the following sections.

2. *Religious and Philosophical Orientations in India*

Hinduism has a major strong hold on India. To give a statistical break down, Hindus form 80% of the total population of India, Moslems 11%, Christians 6%, Buddhists, Sikhs, Jains and others forming the rest of the 3%. As such the Indian culture and the

Hindu ways of thinking are inseparably united and reflected in the general life-style of the people of India. We present a brief sketch of the major lines of religious and philosophical orientations in India.

The religio-philosophical tradition of Hinduism can be presented from monistic and theistic points of view. The following is an abstract of what S. P. Dubey has outlined on 'The Concept of Soul in Hinduism'.

(a) *Monistic Belief Regarding the Nature of Man*

The Monism of Sankara identifies the Soul with Absolute Reality. Individual souls would be deprived of any independent status in such a system. Soul, in its undefiled state, is one with the Supreme Being, hence nothing less than Absolute. It is only due to ignorance of its true nature that Soul behaves in a worldly way and suffers the riddles of the world and death. The moment it realizes its true nature, it is released from bondage. Bondage is of the nature of ignorance ; hence knowledge is the sole means of liberation.

(b) *Theistic Belief Regarding the Nature of Man*

The theistic schools of Vedantha differ from a monistic interpretation as under (a), above. For devotion, some kind of duality is required. The plurality of souls is therefore assumed. Since souls are finite, the realization of the full nature of souls would not yield salvation. Devotion to God is the pathway to liberation. Release is mostly a matter of grace. Soul, being finite and limited, cannot reach God merely by its own efforts. Therefore, the responsibility for the release of souls lies more on God's part than on the souls themselves.¹

While the monistic system advocates a search for the knowledge of the true nature of soul, the theistic schools discourage such an endeavour. They are both opposed in the 'path' they set before the individual, though the goal is the same which is release from bondage, bondage being, suffering the riddles of the world. Thus, one finds the religio-philosophic tradition of Hinduism not being supportive of a corporate, this-worldly life and growth,

¹ S. P. Dubey, 'The Concept of Soul in Hinduism', *Religion and Society* 19 (December 1972) : 4.

(c) *A Modern Interpretation of the Vedantha : Sri Aurobindo*

Sri Aurobindo is one of the recognized representatives of renaissance Hinduism. He and his disciples believe that they have a message both to the East and to the West. His movement is becoming a real challenge to the Church of South India today. We will first present a short description of Sri Aurobindo's concept of Yoga from the outline of Nalini Devadoss on Aurobindo, along with our observations.

According to Nalini Devadoss,¹ Sri Aurobindo differs from the traditional Indian teaching in maintaining that the Supermind guides the universe towards a 'telos', i.e., the establishment of the kingdom of God on earth. Sri Aurobindo's aim is to give to the Indian tradition an entirely fresh approach, a new orientation, which has its basis in the assurance that the Supermind is even now guiding the universe towards the 'telos' of total transformation.

The aim of Sri Aurobindo's yoga is to teach the Sadhaka (one who practices to discover the totality of his personality) to realize the Jivatman, the central core of his being, which is essentially non-different from the Divine Spirit, and to lift up his whole personality to the Supramental plane of consciousness. The yoga has a two-fold movement, a *conversion inward* and a *conversion upward*. The attempt of the yogi is to carry the whole personality beyond the mental level, to make it completely an instrument of the Supermind.

While Sri Aurobindo talks about the Kingdom of God on earth, he is far from the New Testament concept of the Kingdom. Yoga, according to Aurobindo, has only a two-fold movement—a conversion inward and a conversion upward. Any concept of a conversion outward is omitted.

Sri Aurobindo's highly individualistic approach to life's problems comes out in his evaluation of modern knowledge and the humanistic sciences.

For Sri Aurobindo, the dilemma of modern man is that we cannot find within the 'physical-vital-mental levels', the resources

¹ Nalini Devadoss, 'The Concept of Personality in the Philosophy of Sri Aurobindo', *Religion and Society* 19 (September 1967): 3.

to build our life, to endow humanity with significance and to consolidate human values. Social ethics and enlightened humanism are unable to give us the inner strength that we need to face this modern dilemma.

Aurobindo believes that :

In order for evolution to move forward, man must willingly opt for a 'radical change of nature', he must be willing to admit the limitations of the mental level.¹

As we see the matter, Sri Aurobindo's interpretation of the nature of growth does not provide any impetus, either for a rational approach or for relating self to one's Society in search of personal growth. In such a context ones study on social-self-actualization would be challenging.

3. *Cultural, Social and Economic dilemmas*

According to Dr. K. C. Panchanadikar and Dr. (Mrs.) J. Panchanadikar, there are two types of social systems operating in India—the *linguistic regional social system*, and what they call the *Indian social system*.

They say :

The linguistic regional system consists of such determinants of social change and social structure as linguistically configured caste structure, kinship, low level of education, communication in local languages and dialects, politics dominated by vested interests of caste, community and regional affiliations, recreational forms which are purely regional, religion developed upon local sects, godlings and festivals, an occupational structure which is dependent upon agriculture, local handicrafts, and special food and dress traits both for normal and special occasions.

They continue,

On the other hand, the Indian social system consists of such determinants as a highly competitive market, production being dominated by the factory system, commerce being

¹ *Ibid.*, p. 29.

dominated by the Firm Corporate Organization-entrepreneurship, bureaucracy, etc.,—a class stratification within the caste structure, a class polarisation into entrepreneur elite, white collar professional and salaried worker—each with their respective occupational and political affiliations, the presence of collective bargaining, and an increasing indirectness in social relations.¹

These findings of an extensive research show that on the one hand, the individual is a member of a society dominated by the institutions of joint family and caste which bind one to traditional values. On the other hand, he is supposed to function in a secular, competitive society where he is allowed to make decisions as a free individual—free from the traditional institutional loyalties. Now, the question is whether the individual in such a 'conflict situation' has been equipped for his decision making, especially when the adult enters the situation abruptly, caught up in rapid social changes. Further, personal growth in all aspects of life will help the individual to make his decisions on a just basis without which he will only be motivated by lucrative ends in a laissez-faire economy.

On the economic front, Prof. S. L. Parmar, a well known economist of India and one who is heard at international ecumenical circles, pleads for an understanding of development in terms of social justice. He says that social justice reflected in greater equality of opportunity, a diffusion of economic and political power from the few to the many, is the most important element of self-development. Asking for the abolition of the rule of the elite, he states that the concept of social justice is not based on enlightened self-interest of the dominant groups, but on the basic right of all people to equality and human dignity.²

Parmar's concept of social change calls for change in the structures of the society and a change in people to achieve those

¹ Dr. (Mrs.) J. Panchanadikar & Dr. K. C. Panchanadikar, 'Determinants of Social Structure and Social Change in India', *Popular Prakashan*, Bombay, 1970 pp. 18-45 as quoted by John S. Augustine, 'Social Change in India—The Emergence of New forms of Community', *Religion and Society* 20 (March 1973): 1.

² S. L. Parmar, 'Goals and Process of Development and Objectives of Development Projects', *Religion and Society* 17 (June 1970): 2.

changes which we would call personal growth, our focal concern in this dissertation. Only lay training programs for personal growth, for the whole society can eliminate the pattern of the rule of the elite. We have another support in Saral K. Chatterji, an Indian Christian thinker who points out that modern concepts of change are still confined to a section of the elite and have not been diffused throughout society. He argues that the wide gulf between the elite and the masses is at the root of corruption, the misuse of political power, and wasteful expenditure.¹ Therefore we emphasize that only a program aimed at raising the growth level of all people in society could achieve a condition whereby every individual can enter into the decision-making process. What we are aiming at is, therefore, to equip individuals in a way that would set the climate for achieving what Brameld calls, 'Social Consensus'.²

C. The Uniqueness of the Problem

Ever since I was given the responsibility for the 'Apostolate of the Laity Department' of the Madurai and Ramnad Diocese in 1968, the year of its formation, I have given leadership in the field in the Church of South India with a view to helping the laity relate their faith to daily living. However a systematic attempt to develop an educational model for laity formation has never been undertaken. Such an undertaking is overdue, as a program of laity formation cannot be effective unless a direction is given based on conceptual foundations with andragogical strategies for programming, which is our task in this writing.

D. Definition of Terms

1. *The Laity: Its Biblical Interpretation*

It is important to define the term 'laity' at least in a preliminary way now; we deal with this concept in much more detail in Chapter III. The term 'lay person' is popularly understood as one who lacks technical skills in a particular profession. Therefore an engineer is a layman to a doctor in the field of medicine, and vice-versa. It almost means 'where one does not belong technically'.

¹ Saral K. Chatterji, 'Towards a Revolutionary Transformation of Society', *Religion and Society* 14 (December 1967): 4.

² Theodore Brameld, *Patterns of Educational Philosophy* (New York: World Book Company, 1950), p. 538.

Such a sociological interpretation of the 'lay person' is a contradiction of the biblical meaning of the term. According to the Bible, the laity are the whole People of God. Therefore, a lay person is one who belongs technically to the field. This has far-reaching consequences for an understanding of the nature and mission of the Church. Therefore, our reference to the laity will always mean the whole People of God that includes both the clergy and the 'one in the pew'.

2. *Social-Self-Actualization Individual Vs. Social Theories*

'Social-Self-Actualization' has to be differentiated from the realization of the 'selfhood of the society' based on a sociological analysis. The term 'Social-Self' has the pre-fix 'social' as an adjective in order to characterize self as a component of society as different from the concept of self as an isolated individual. The term 'actualization' is used as an active verb to denote that there is a process in action such as a growth process which is both a means and an end.

The Concept of Self is described as a process by many leading Christian Theologians, Humanistic Philosophers and Sociologists, together with their own unique contributions for an understanding of self. As examples we refer to Paul Tillich, Richard Niebuhr, George H. Mead and Abraham Maslow.

For Tillich, self is the true being in the process of becoming a person in the community of persons. The self has a dual relationship to the world in its belongings and in its separation. His concept of the centered self 'refers to the process of self-integration which is continuously' combated by movements toward disintegration. Self-actualization of the centered self is victory over the disintegrating forces. He attributes the uniqueness of self-actualization to man in his definition of 'the moral imperative':

The moral act is the command to become what one potentially is, a person within a community of persons. Only man in the limit of our experience, can become a person, because only man is a completely 'centered self' having himself as a

self in the face of a world to which he belongs and from which he is, at the same time, separated.¹

Maslow comes very close to Tillich in his understanding of the self as the potential being although, unlike Tillich who places the self right in the midst of the community for its process of actualization to take place, Maslow tends to be more individualistic and allows the possibility of the process of self-actualization to take place in relative isolation. However, Maslow's description of the Self-Actualizers is highly society oriented. His emphasis on the potential of the self as the given comes out in his definition of the goal of education of the new third psychology with which his writings are identified. He writes :

According to the new third psychology....the far goal of education as of psychotherapy, of family life, of work, of society, of life it-self is to aid the person to grow to fullest humaneness, to the greatest fulfillment and actualization of his highest potentials, to his greatest possible stature. In a word, it should help him to become the best he is capable of becoming, to become 'actually' what he deeply is potentially.²

Maslow's conceptualization of Self-Actualization as a process is evident again in his theory of a hierarchy of human needs where the pyramid has the visceral needs at the lower levels and self-actualization at the top. For Maslow Self-Actualization precedes effective involvement in the world. What is common to Tillich and Maslow is what they see as given in nature, viz. the human potential which seeks to actualize itself. We will contrast the positions of Tillich and Maslow with Mead as the latter takes a strong position that the self does not exist at birth. Mead also stands in sharp contrast to the monistic and individualistic view of self of the Hindu trends which we outlined earlier. Mead's model is close to Richard Niebuhr's triadic model which also we outlined earlier for its emphasis on the growth of self in relationships.

¹ Paul Tillich, *Morality and Beyond* (New York : Harper & Row, 1963), p. 19.

² Abraham H. Maslow, *Religions, Values, and Peak Experiences*, (New York : The Viking Press, 1970), p. 49.

Mead would call Maslow's theory an 'individual theory of self' and classify his own as a 'social theory'. Mead explains the difference between the two theories before giving his position. He says that the individual theory takes individuals and their individual experiencing—individual minds and selves—as logically prior to the social process in which they are involved. The existence of that social process is explained in terms of the individual process. Social theory takes the social process of experience or behaviour as experientially prior to the individuals and their individual experiencing. Social theory explains their existence in terms of that social process. It is the contention of Mead that mind as process can never find expression, and could never have come into existence at all, except in terms of a social environment.

Relating the individual to the society, Mead says that the individual possesses a self only in relation to the selves of the other members of his social group; and the structure of his self expresses or reflects the general behaviour pattern of this social group to which the person belongs.

The pivot of Mead's argument for the actualization of the social-self is his concept of the 'generalized other'. He thinks that community gives to the individual his unity of self, which he calls the generalized other. He equates the attitude of the generalized other with the attitude of the whole community. This raises the next question, whether the society that Mead contemplates is a static society which would result in the stagnation of the growth of the individual. Mead has an answer which to me seems to leave the question open ended. Mead writes:

It is true, of course, that once mind has arisen in the social process it makes possible the development of that process into much more complex forms of social interaction among the component individuals than was possible before it had arisen. But there is nothing odd about the product of a given process contributing to, or becoming an essential factor in, the further development of that process. The social process, then, does not depend for its origin or initial existence upon the existence and interaction of selves; though it does depend upon the latter for the higher stages of

complexity and organization which it reaches after selves have arisen within it.¹

We point out at this stage what we accept as a plausible definition of the self. Basically we accept a 'social theory' of self rather than an 'individual theory'. We affirm with Richard Niebuhr that the self is responsive and that it grows in relationships. We incorporate into our model the contention of Mead that the self depends upon the interactions of selves for the higher stages of complexity and organization in the process of the growth of the self. It is from this point that we will be examining the relationship between the social theory and the stages of development propounded by the developmental theorists.

E. Major Limitations of the Study

We have provided the context only in broad strokes since getting into details of different aspects of the contemporary situation would be an impossible task. The context itself is a factor in favour of the need for such a study as this. Therefore we have identified some of the religious and philosophical orientations in India as well as some of the cultural, social and economic dilemmas.

As we deal with the biblical foundations and the theological affirmations of the need to grow our focus will be on the growth of the social self. Therefore we concentrate on the major concepts in the Bible which point to the process of the growth of self. For the theological affirmations we turn to the major documents of the Assemblies of the World Council of Churches from Evanston to Nairobi, both because it is a period when the ministry of the laity has been given substantial attention, and as the model refers to the growth of the laity.

The research done and the literature available in adult psychology is so vast that it would not be possible to take the whole field into consideration. Therefore, we look for perspectives from selected developmental theorists such as Jean Piaget, Erik H. Erikson and Lawrence Kohlberg regarding their understanding of the maturing process.

¹ Anselm Strauss, ed., *The Social Psychology of George Herbert Mead* (Chicago: The University of Chicago Press), p. 259.

The philosophy of education for the model is developed out of the four patterns of philosophies of education classified, analyzed, and evaluated by Theodore Brameld. The elements used are limited to educational beliefs and concepts of learning.

The strategies we develop for the implementation of the model refer to the specific situation in the Church of South India, and for the immediate future.

F. Methods and Organization of the Material

We use biblical-exegetical, historical-analytical, descriptive, logical-deductive, and critical-constructive methods in our research which we indicate as we outline the purpose of each chapter.

Chapter II on the biblical foundations for our model raises the question, 'What are the norms that the Bible sets regarding the nature of man?' Through a method of biblical exegesis we bring out the meaning of the major concepts in the Bible such as soul, sin and salvation; define the nature of self from the perspective of Hebrew culture; and develop the concept of the People of God as envisaged in the Old Testament and further developed in the New.

Chapter III presents a theological understanding of the nature and mission of the laity, with an educational design consistent with the model we are constructing. We employ an historical-analytical method and synthesize the conceptual orientations for the development of the ministry of the laity, for facilitating the growth of the self, from the major documents of the Assemblies of the World Council of Churches from Evanston to Nairobi, a period when the ministry of the laity was given substantial attention.

We raise the following questions : (a) What are the major contributions of the Assemblies to a new understanding of the nature of the church with regard to unity and diversity; the relationship between the 'clergy person' and the 'lay persons' equality of men and women; and the role of the family as a social unit? (b) what is the distinctiveness and the commonness of the church in the World? How do the documents see the church as a gathered and a scattered community as part of its growth process? (c) What dimensions of growth do the documents recommend for the 'equipment of the saints?' (d) How do the documents define the laity

as an eschatological community with life and growth oriented toward the future? How does the definition compare with the literalist interpretation of the New Heaven and the New Earth?

Chapter IV sees perspectives from the developmental theorists, with special reference to Piaget, Erikson and Kohlberg. By a descriptive method, we show how the maturing process depends on (i) experiential growth; and (ii) sequential growth. We show how Piaget sees experience as an educational factor in the growth of the social-self. We describe the epigenetic nature of the psychosocial growth in Eriksonian stages to establish the need for identifying the earlier stages of growth in adult laity as part of the equipping task. Again by providing a skeletal outline of the stages of growth from Kohlberg we expand our argument for promoting a maturity that takes the sequential aspect of growth into consideration.

Chapter V examines the orientation of the model to philosophies of education through logical deduction. For this purpose we identify and apply the criteria developed by Brameld in his classification of the pattern of educational philosophy with specific reference to the concept of learning.

Chapter VI describes models and processes for the development of adult curricula, with special reference to the andragogical principle of seeing 'the learner as a resource,' as developed by Malcolm Knowles. This chapter uses the method of critical construction drawing elements from the foundational chapters which have preceded it.

Chapter VII provides an integrated model of strategic planning for the implementation of the model in the Church of South India.

Chapter VIII includes the findings and the conclusions.

The following hypotheses underlie and permeate the entire study. They will not be tested in the usual scientific, statistical way. However, we will continually test for standing the test of logical coherence and experiential validity.

1. The biblical norms regarding the nature of man and the humanistic theories of persons such as Piaget, Erikson and Kohlberg and in basic harmony.

2. Both the biblical perspectives and the humanistic theorists understand men and women as beings-in relationship, with basic needs, drives, and hopes for social-self-actualization.
3. Thus the biblical and the humanistic perspectives provide an integrative dual foundation for an educational program of laity formation and ministry.

CHAPTER II

BIBLICAL FOUNDATIONS : NORMS THAT THE BIBLE SETS REGARDING THE NATURE OF MAN

Introduction

The purpose of this chapter is to derive the biblical foundation for the attainment of biblically sound concepts of self in our endeavor to define social-self-actualization. We will try, (1) to bring out the meaning of some major concepts in the Bible such as soul, sin and salvation through a method of biblical exegesis, (2) define the nature of self from the perspective of the Hebrew culture and (3) develop the concept of the People of God as envisaged in the Old Testament and further developed in the New.

We will briefly outline the two main schools of thought with regard to the approach to an understanding of the Bible that have greatly influenced the laity in the Indian Church. We will identify one school as the literalists. The literalists commonly call themselves 'Evangelicals.' With the emerging 'new face of Evangelicalism'¹ it becomes harder to recognize the literalists as evangelicals. The second group belongs to what is commonly called the school of higher criticism. We point to the positions held by Edward J. Young and Everett F. Harrison as representatives of the former school. Views of persons such as Ludwig Koehler and Johannes Pedersen as representatives of the latter school, are incorporated in this chapter.

Edward J. Young holds that evangelical scholarship should maintain : (a) that the events recorded in the Old Testament actually occurred ; (b) that the consistent evangelical scholar would glory in their historicity and, (c) that those events took place here upon this earth in precisely the manner that the Old Testament says they did. Young has no place for a mythological understanding of the Bible.

¹ Austin A. Fultan, 'Liberation Theology and the New Face of Evangelicalism, *Biblical Theology* (September 1977) : 36

Young almost totally rejects both the method and the findings of higher criticism. He makes a rather contemptuous remark about higher criticism and says that the evangelical 'is not going to spend his time amending the text or seeking to identify the various supposed documents of which that text is composed.'¹ He professes that the Bible is the infallible word of God. He does not recognise any human element in either the writing or the transmission of the scriptures. Thus Young sets forth a thorough-going literalist's position.

Everett F. Harrison, writing on the evangelical's position on New Testament scholarship, briefly reports on the investigations done in the field of form criticism, the study of the Dead Sea scrolls, and the theories advanced by biblical scholars, but finally appeals to his readers to take note of all the famous theories which are now nothing but 'discarded relics along the highway of human knowledge.....'²

Harrison basically takes a negative view of critical scholarship. His attitude toward biblical research would not encourage employment of critical apparatus for an understanding of the Bible.

The literalist's understanding of the Bible is reflected in his special way of dealing with such factors as myth and history, and concepts such as soul, sin and salvation, law, liturgy and eschatology. The trend of thinking that runs behind the interpretation of the biblical material can be characterized as (a) other worldly, (b) introverted, (c) individualistic, (d) futuristic and, (e) subjective.

The biblical scholars whose approach we use in the exegetical work which follows, employ criticism as vital for an understanding of the Bible. They differ from the literalists in their very approach to the Bible (a) they recognize the human element in writing about the 'divine events'; (b) they look for deeper religious truth through a mythological understanding of many of the narratives in the Bible; (c) they stay consciously within a Hebraic framework, seeking to guard against the influence of Hellenistic thinking in the

¹ Edward J. Young, 'The Old Testament,' *Contemporary Evangelical Thought*, ed. Carol F. H. Henry (New York: Channel Press, 1957), p. 37.

² Everett F. Harrison, 'The New Testament', *Ibid.*, p. 66.

interpretation of the scriptures ; (d) they hold reason and faith together, and (e) they are essentially 'this worldly'.

We take our position with the latter group as they risk the rediscovery of the 'new'—the New Humanity already revealed in Jesus Christ.

We will now turn for an examination of our hypotheses first through a study of the biblical norms that the Bible sets regarding the nature of man.

Social self-actualization is a concept which we believe has biblical sanction and therefore a rightful place in providing a basis for adult laity formation. It is this biblical sanction that we seek in this chapter.

A biblical understanding of the nature of man calls for an investigation of the characteristics of *Soul* in the Bible since the biblical tradition itself affirms 'soul is the nature of man,....'¹ (*Italics mine*). Such an investigation should pave the way for developing the concept of self on biblical foundations.

Recommending an equivalent of soul in secular usage Burrows writes, 'The meaning "self" should be kept in mind a possibility wherever the word "soul" is encountered in the English New Testament.'² He further states, "self" comes as near as any English word can to a comprehensive rendering of the Greek and Hebrew and Aramaic nouns.'³

Our argument is that if the nature of man can be discerned from the nature of soul and, if soul is reckoned to be on par with the nature of self, then man's becoming can be seen biblically as the process of Social-self-actualization, the nature of self being a social-self.

Hinduism has greatly emphasized the dichotomy between the soul and the body. This dichotomy has permeated the Indian

¹ Ludwig Koehler, *Old Testament Theology*, trans. A. S. Todd (London: Lutterworth Press, 1953), p. 142.

² Millar Burrows, *An Outline of Biblical Theology*, (Philadelphia: The Westminster Press, 1946), p. 136.

³ *Ibid.*

society so much that even the popular Christian thinking in India is no exception to it. The church faced a similar problem early in its history as its life and thought were shaped in a Hellenistic world. The church in Corinth suffered influences of immorality because the Greeks introduced the dichotomy between the soul and the body and taught that the soul could not be affected by the actions of the body (cf. I Cor. 5 : 9 ff). Similarly the Arians and the Docetics contributed to a denigrating view of the body. Both Arians and Docetics considered flesh as evil. We see from the Gospels that John the Evangelist had to combat against this kind of dichotomy. The Johannine Christology had to start with the words, ' . . . the Word became flesh . . . ' (see John 1 : 14). Therefore it is all the more important that we take time at the outset to understand the biblical writers' concept of the soul.

A. The Nature of Soul as the Content of the Social-Self :

Biblical theologians choose Genesis 2 : 7 as the basic text to bring out the nature of soul. So, we now turn to the text.

And the Lord God formed man of the dust of the ground,
and breathed into his nostrils the breath of life ; and man
became a living soul. (Gen. 2 : 7)

In the following exegesis, we set before us the task of (1) differentiating between the concepts of the *breath of life* and the *soul* and, (2) of bringing out the characteristics of the *living soul* from the perspective of the Hebrew culture.

1. Characteristics of the Living Soul from a Biblical Perspective

(a) *Breath of Life as contrasted with Nephesh*

It is crucial to keep the distinction between the breath of life and soul. From the text we learn that God breathed the breath of life into the nostrils of man. It is God's action. Man is the recipient of the Spirit of God. To receive the Spirit is to be acted upon by the Spirit. '*Nephesh* is what results when *basar* is animated by *ruach*.'¹ When the Old Testament speaks of Spirit, it means

¹ Edmond Jacob, *Theology of the Old Testament*, trans. A. W. Heathcote and P.J. Allcock (New York : Harper and Row, 1958), P.161.

a quite definite and particular kind of exertion and direction of the powers and faculties of a being.¹ It is the nature of the Spirit to call forth life.² Therefore, the text says, first of all, that man became a living soul. It does not say man has a living soul. 'Soul is the nature of man, not his possession.'³

(b) *Soul's Coming into Existence as Becoming*

A contradistinction is made by Edmond Jacob between soul as an active nature of man and soul as a deposited inert entity. Translating *nephesh chayah* Jacob points out :

the *nephesh* is not given to man as a soul which might be considered as deposited in a body, but as the final result of divine activity which is a reality at once physical and spiritual ; so the most adequate translation of *nephesh chayyah* is 'living being'.⁴

Man who belongs to the created order is not an object where a divine activity comes to an end. He is a living being and as such he continues to act in the process of his becoming.

(c) *Man not an Emanation from God but an Individual*

Very often in common understanding the breath of life is considered to be an extension of God—that content of Him which he deposited into the form He had created out of the dust. Here the distinction between God and man is lost and therefore the distinctive nature of man.

Bringing out the radical difference between the conception of man in the ancient Eastern world and the Old Testament anthropology, Vriezen makes the observation that there is *a priori* a fundamental distinction between God and man, viz. 'Man does not spring from God but is created.'⁵ Thus, becoming a soul is part of God's creative activity. It is such an understanding of the nature of soul that helps us to see man both belonging to the created order and in his uniqueness.

¹ Keahler, *Old Testament Theology*, p. 140.

² For a fuller discussion on the distinction between the spirits of life; that man possesses and the spirit of life that calls forth life see *ibid.*, pp. 140 f.

³ *Ibid.*, p. 142.

⁴ Jacob, *Theology of the Old Testament*, p. 159.

⁵ Th. C. Vriezen, *An Outline of Old Testament Theology*, (Oxford: Basil Blackwell, 1966, p. 199.

(d) *Life and Body a Totality*

Eichrodt's treatment of the Old Testament Psychology sees *nephesh* as life bound up with a body. For him *nephesh* ceases to exist at death. 'Only the living possesses *nephesh*.'¹

Though Eichrodt uses the word 'possesses' he is not in any sense suggesting that the soul is deposited in the human body. His point is that *nephesh* denotes the totality which has come about through the combination of the body formed out of the earth and the divine breath breathed into it. So, *nephesh* is the living individual himself.

(e) *Soul as the Living Nature of Man*

Von Rad is quite critical about the Old Testament views of the nature of man. He thinks that there is absolutely no unity in the ideas of the Old Testament about the nature of man. However, he points to one central aspect and says, 'the utmost important aspect in this anthropology is that of the *nephesh*. It is what is alive.....'² From Von Rad also we learn that Old Testament anthropology centers around soul—the living nature of man.

(f) *Man : Living Soul with a Difference*

We further distinguish man, the living soul from beast which is also referred to as *nephesh chayyah* in the Bible.

Nephesh chayyah is applied to both men and animals (Gen. 2 : 19). It places beings on the same plane and distinguishes them from plants which only have a vegetative life that they draw from the soil in which they are planted. Living things are characterized by their mobility. Thus, we have to look for the factors that differentiate man both from plants and animals.

Jacob thinks that man is different from other animals and plant life because '....man alone receives the vital breath in his nostrils from Yahweh...'³

¹ Walter Eichrodt, *Theology of the Old Testament*, 2 Vols. trans. J. A. Baker (London : SCM Press Ltd., 1961-67), 2 : 135.

² Gerghrd Von Rad, *Old Testament Theology*, 2 Vols. trans. D. M. G. Stalker (Edinburgh and London : Oliver and Boyd, 1962 ; reprinted. 1963), 1 : 153.

³ Jacob, *Theology of the Old Testament*, p. 159.

For Koehler, the delineation line is the Image of God which he finds at two points, viz. man's posture and man's relationship to the rest of creation. On linguistic grounds Koehler offers the explanation that God creates man in such a way that he alone in contrast to the beasts has upright form.¹

In his relationship with the rest of the creation man is given a dominion—man's right to have the animals, the plants and the earth at his disposal and to rule over them ; to extend his stewardship. Koehler thinks that along with the upright form, this dominion defines the Image.²

So, the characteristics of *nephesh chayyah* that we take into account would refer only to the nature of man, the living soul.

2. *Characteristics of the Living Soul from the Perspective of the Hebrew Culture*

In agreement with the authorities cited in the preceding pages, Johannes Pedersen, the author of the classical work on Israel's culture, *Israel : Its Life and Culture*, makes no distinction between the concept of soul and the nature of man. Thus he makes such statements as :

'... man, in his total essence, is a soul.'³

'... man, as such, is a soul'⁴

For Pedersen the Israelitic understanding of soul is '... first and foremost, a totality with a peculiar stamp.'⁵

It is always present in the man, lies behind all that he does, manifests itself therein. This peculiar stamp is marked out by Pedersen wherever the living soul *acts* in relationships.

(a) *Peculiar Stamp 1*

The Totality of Soul Seen in the Manner of Thinking

The Israelitic manner of thinking has its own peculiarity. It is not a theoretical thinking but a subjective one. What is received

¹ Koehler, *Old Testament Theology*, p. 147.

² Ibid.

³ Johannes Pedersen, *Israel : Its Life and Culture* 4 Vols. (London : Oxford University Press, 1964), 1-2 : 99.

⁴ Ibid.

⁵ Ibid., p. 100.

in mind is incorporated into the whole personality. There is a becoming in whole, not in parts, which Pedersen puts as follows :

That which is received into the soul must influence the character of the whole, just as, in its turn, it takes its character from the given stamp of totality.¹

Such an influence on the soul results in a new direction, its action. Therefore, we can say that Israelitic thinking is organismic rather than analytic.

(b) *Stamp 2*

Blessing as a Means of the Growth of Soul

Soul grows and prospers in relationships. Blessing is seen by Pedersen as the power in the center of soul. It reaches out to the extent the soul spreads itself. This vital power, without which no living being can exist, is called by the Israelites, *berakha*, blessing. Blessing creates relationships as follows :

(1) *Counsel Based on Blessing*

Man acts in giving counsel. Blessing is felt in the counsel of man. A chief makes strong counsel. He lays the plans and creates the actions on behalf of the people.² This should not be interpreted in the sense of being authoritarian.

A counsellor is not one who has counsel of his own as an individual ; rather, he conceives the good counsel for the whole of his community. It is the same case with leaders and kings. In order to be able to receive good counsel, the king employs the help of others. The king is surrounded by men who are blessed with a special blessing to give counsel. Thus the king's soul is made stronger as he interacts with his counsellors.

(2) *The Growth of Soul from Generation to Generation*

The blessing is handed down from father to son. It goes with the family. The patriarchal legends³ throw great light on the nature

¹ Ibid., p. 106.

² Ref. Mic. 4 : 9 ; Isa. 1 : 26 ; 3 : 3 ; Job 3 : 14.

³ Gen. 26 : 3, 4, 24 ; Gen. 30.

of man as growing out of the past, developing in the present and reaching the future. The expansion of soul from generation to generation is well brought out by Pedersen when he says, 'Behind the blessing of the individual stand the fathers ; from them he has derived it, and its strength depends on their power.'¹ Without going into detail it could be mentioned here that Israel owes its conception of history to this inheritance which looks forward. We should further point out that it is unlike the cyclical view of history as maintained by Hinduism where movement forward only means a step toward reincarnation. The Israelite conception of history is a linear one. It starts with an individual. God calls Abraham (Gen. 12 : 13). He makes His covenant with a people who participate in the Abrahamic call. The Lord says, '... I will be your God and you shall be my people...' (Jer. 7 : 23). The blessings of the covenant reach all the peoples of the earth. The prophet said, 'And many nations shall join themselves to the Lord in that day, and shall be my people...' (Zech. 2 : 11). So did Joel. He proclaimed deliverance to 'all who call upon the Lord' (see Joel 2 : 32). This was indeed the call to Abraham that the nations would bless themselves in him.

Thus a progressive understanding of God's rule over all the nations comes to Israel as the meaning of history unfolds itself in the covenant life of Israel. History acquires meaning only in-as-much as Israel is willing to be a missionary people. Thus the meaning of soul growing from generation to generation is not limited to Israel. It embraces all the peoples of the earth. The concept of Israel as a missionary people has relevance for an understanding of the missionary structure of the congregation which we develop in the following chapter.

(3) *Soul Growing in Relation to God*

When a man is blessed, he is blessed in the form that God is within him.² God works in the soul and the result is that the soul has grown into a new power :

... the action of God does not fall outside man, but in the very center of the soul ; that which it gives to man is not only

¹ Pedersen, *Israel: Its Life and Culture* p. 195.

² The Stories of Isaac (Gen. 26 : 3, 28), Samuel (I Sam. 3 : 19), and David (I Sam. 16 : 18).

something external, but the energy, the power of creating it.¹

One can see the Image of God concept extended in this creative relationship, a relationship which forms the source of creativity. When God gives Jacob wealth, it means that Jacob has the power to create wealth. There is no growth if a person is separated from God.

(4) *Soul Seeking Intimacy*

Pedersen sees seeking intimacy as essential to the nature of man. Being in isolation or a superficial relationship would be against the nature of man. Blessing flows to and from people. For Israel this brings new hope for the future that they may be greatest among peoples. This would not be possible but for the sharing nature of soul :

Life consists in the constant meeting of souls, which must share their contents with each other. The blessed gives to the others because the strength instinctively pours from him and up around him.²

(5) *The Living Soul and the Creation of Community*

The blessing may take different forms ; whichever the form be, it implies an exchange of the contents of the soul. Blessing provides the basis for human intercourse. '...it is against the nature of soul to have community without communicating and receiving.'³ Sometimes even lesser people may, according to their humble means, bless the great. Thus the living soul recognizes mutual support and growth.

(c) *Stamp 3*

Honor and Action

Another factor which characterizes the nature of the living soul is honor. Pedersen describes how honor takes its root in blessing :

¹ Pedersen, *Israel : Its Life and Culture*, p. 195.

² Ibid., p. 193.

³ Ibid., p. 202.

A great blessing belongs to a great soul as its ability and strength. Conversely, the blessing reacts upon the soul. If it grows, then it fills the soul with new substance, extends it, increases its value and thus its self-consciousness. This substance of the soul, giving it a peculiar stamp, is the honor of the man.¹

The book of Job describes a community of established harmony. It is a society of friends where all belong. Each communicates to the other of the blessing he possesses. Such honor maintains harmony in the community. It is determined by the relation between giving and taking. Honor is not a mechanically established factor. 'It is identical with the very being of the man.'²

The sign of the loss of blessing is the inability to give. It is also the loss of honor. 'It (the honor of the living soul) does not consist in being free of labor and trouble, but, on the contrary, in making the greatest effort, in being the one who carries the greatest burden : in giving most, in acting most.'³

(d) Stamp 4

Name as the Essence of the Soul

The nature of the living soul is revealed in the way a man's name is acquired.

In the Israelitic tradition, to know the name of a man is the same as to know his essence. Yahweh knew the name of Moses, in that He had chosen him, and Moses had found grace in His sight. (Exod. 33 : 12, 17).

To have a name means the same as to have greatness. Israel received a name and greatness from her God. (2 Sam. 7 : 23) Abraham was blessed with a great name (Gen. 12 : 2). Such blessing is acquired from Yahweh and is extended to the posterity. Thus the living soul relates itself with the evolving community.

The closeness between the name and the soul comes out strongly when a man is required to have a new name. If a man changes

¹Ibid., p. 213.

²Ibid., p. 215.

³Cf. Job 19 : 13-19.

his character entirely, and the contents of his soul are altered, he often must have a new name.¹

3. Apart from the peculiar marks of the soul, Pedersen also indicates some of the general characteristics of the soul which are helpful for our understanding of the nature of man :

(a) *The Law of Souls*

This determines the relationship between the so-called stronger and weaker souls. Sometimes it is the weaker which will give to the stronger. He gives something of himself. He submits his will to the other ; thus he increases and strengthens the will of the strong, while at the same time he himself derives volition from him. In this way the receiver blesses the giver.

In the law of souls, one sees the free flow of the contents of the soul, the dignity of the individual and growth in encounter.

....it must be according to the Law of Souls ; when the stream of blessing emanates from the strong in the shape of good gifts, it must return with blessing from the weak, who strengthen and increase his greatness. Thus the greater and lesser uphold each other with their blessings.²

(b) *The Birth of Soul*

New Souls are born in the community of souls. Two souls enter into a union and form one whole. It means that they are ruled by a common will. The one entering into a relationship lets the will of the other prevail on his own.

Such a birth of a new soul is based on a covenant relationship. The covenant contains a certain community, of will as soul is determined by will.³ Those who are united have a common aim. '.....the more intimate the union, the more they communicate to each other of their being.....⁴ The result is that one becomes "whole with"⁵ the other'.

¹ Cf. Gen. 17 for Abraham and Gen. 41 for Joseph.

² Pedersen, *Israel: Its Life and Culture*, p. 235.

³ For a discussion on will as an essential part of the soul see Pedersen, *Israel: Its Life and Culture*, p. 103.

⁴ Ibid., p. 286.

⁵ Ibid., p. 286.

(c) *The Death of Soul*

The death of the soul can be seen as it happens in two circumstances, viz. the breaking of the covenant and the emptying of the name.

Since the birth of soul is based on covenant relationship, the breaking of the covenant would lead to the death of soul. This would make division in the will and in the entirety of the soul.

The extermination of the name is the strongest expression of annihilation.¹ The name was acquired through action. A soul which is not active is dead. 'He who lives acts upon other souls ; as long as he acts, he is not dead '².

B. *Salvation as a Process of Growth of Self in Relationships*

Our purpose is not to study the concept of salvation in all its aspects. What we are looking for is the biblically founded mode of living that promotes the *growth* of soul for 'salvation... is the development of the soul '³. So, in the first part of this section we will briefly outline the biblical concept of salvation and in the second part we will focus on the mode of growth.

1. *The Biblical Concept of Salvation*

(a) *The Root Meaning :*

The Hebrew word is derived from the root *ysha* which means 'to be wide, spacious'. The soul is wide when it develops without checking forces. Salvation (rendered expansion) is a process of growth. It is based on God's intended purposes for man, what he receives, experiences and aims at. Thus, there are the past, present and future dimensions to what is known as salvation in the Bible.

(cf. Gen. 12:1-3)

(b) *A Positive Approach*

Salvation means victory in battle (Judg. 15 : 18). The chief must be a saviour ; he must have the strength to obtain victory for his people.

¹ Ibid., p. 255.

² Ibid., p. 256.

³ Ibid., p. 330.

To save another means to communicate to him of one's strength, and thus to give him the power to maintain himself.

To save consists in letting one's blessing act in another and thus to give him *shalom*. And it can be done by counsel, by encouragement, by a direct transference of strength, or by intervening for the benefit of one's neighbour.¹

In all the above-mentioned aspects of acts one can see the reaching-out nature of the living soul.

(c) *The Negative Element*

Salvation is not something negative but contains negative elements meaning to deliver, to rescue because one needs salvation from one's enemy and oppressor. One of the great descriptions of salvation in the book of Isaiah foresees the annihilation of death when the tears of Israel are wiped off. (Isa. 25 : 6-12)

The psalmist sings, 'For thou wilt not leave my soul to Sheol.' (Ps. 16 : 9-11 ; 49 : 16 etc.) This does not mean that salvation is like the Hellenistic *soteria*, a deliverance from corporeal life. Pedersen observes :

When the thought of the abolition of death grew upon Israel, it meant...the continuation of earthly life, without infringement or interruption.²

And he affirms, 'One is saved for the world, not from the world.'³

Salvation which in its root simply means victory and prosperity is penetrated by the ideal of peace in its subsequent development and had acquired such connotations as : unchecked prosperity, happiness and security under the protection of the strong God, the abolition of all dangers.

Psalm 91 seems to ask for protection. The Lord answers with the promise of deliverance from trouble and calls it the experience of salvation. Pedersen helps us to place the psalm in its proper perspective, eliminating escapism and fear, but bringing in dynamism into the action of the soul when he says :

¹ Ibid., p. 331.

² Ibid., p. 335.

³ Ibid., p. 334.

Salvation is the word embodying the whole contents of the hymn. It consists in the weak human soul having strength conferred upon it by its God when utterly submitting itself to him. It is developed, 'gets space', in that everything evil which might check it is kept away from it.¹

So, the negative element is just the conditioning of the environment to effect salvation, viz. to let the soul grow without checking forces.

2. *The Mode of Growth*

The developmental aspect of salvation is seen in the principal mode of living which is community living. Pedersen observes four essential features of community that fosters the growth of soul which characterizes the nature of man.

(a) *The Shalom Experiencing Community*

'The untrammelled free growth of the soul'² is found only in the community. This is the community which experiences *shalom*, a totality.

(b) *Community a Totality*

Pedersen brings out the dynamics of the totality when he says :
The soul can only expand in conjunction with other souls. There is 'totality' in a community when there is harmony, and the blessing flows freely among its members, everyone giving and taking whatever he is able to.³

So, the interaction between the souls are mandatory for growth and expansion.

(c) *Community with an Absence of Loneliness*

There is no loneliness in the community. Loneliness is unnatural in the community and, in the Old Testament it is an expression that life is failing. Only the suffering speak of being alone. (See Jer. 15 : 17 ; Ps. 102 : 7-8 ; Hos. 8 : 9). Community heals man of his loneliness and restores the nature of his soul.

¹ Ibid., p. 333.

² Ibid., p. 263.

³ Ibid., p. 264.

(d) *Community Sustained by Common Will*

In the community of souls one will prevails among the souls. The common will eliminates strife between brothers (Gen. 13 : 8), animosity against neighbors (Isa. 19 : 2), and mistrust against one's own house (Mic. 7 : 5-6). Thus the common will sets the stage for the expansion of the soul.

3. *Family : a Mode within the Mode*

The Israelitic conception of the family is based on the expanding nature of soul. The family is a common life, an organism which grows and spreads in the shoots which it is constantly sending forth.

The individual holds his life only in connection with his family. The family forms the background of a man's actions. A man cannot be a noble man when his family is not free. The honor belongs to the individual and to the family as a whole. When Saul is made a king, it is not only he, but his family that is elevated.

The community of the family is a common participation not only in the good, but also in the evil forces of life. (cf. 2 Sam. 3 : 29 ; Jer. 23 : 34) The house stands or falls as a whole.

The family is embodied in every man. One may say that he is the family, because it manifests itself completely in him. Pedersen suggests, 'The thought is directed against the conception of the whole and sees it entirely in its individual parts'.¹

This complete harmony between thinking and the general conception of life helps us to see the concept of salvation in the mode of community living.

4. *The Individual in the Community*

This brings us to the point of assessing the place of the individual in the community. When we say that the concept of salvation is meaningful only in the context of the community, we are not denying the individuality of man and his individual responsibility. Man is both an individual and a part of the totality of the commu-

¹ Ibid., p. 277.

nity. Community does not create anonymity. Pedersen puts it this way :

Every community forms a unity, but the unity is not mechanical ; it does not consist in obliterating the individual, but in imbuing him with the common character and spirit of the community.¹

Koehler sees this unity in the community of man extending horizontally with his contemporaries and vertically with his forefathers and descendants. Since it is the individual who should act eventually he sees the emergence of the individual as the purpose of the existence of the community. Hence his thesis :

One can posit indeed that the theological concern of the Old Testament is not with the question of creating a community but with the question of the emergence within the community of individuals with personal value and personal responsibility.²

Koehler also presents five stages of growth of the individual in the community of harmony :

Stage 1 : Life of man is bound up with the lives of others, and the community is more important than the individual.

Stage 2. Individual grows towards independency resulting in an equilibrium.

Stage 3. Being called by God out of the bond enters into a charismatic existence.

Stage 4. The charismatic existence, instead of being a mystical enjoyment turns into service of God for the salvation of his people.

Stage 5. The charismatic existence of individuals promises a future order when the whole community shall prophesy.³

C. Sin as Stagnation and a Failure to Grow Towards Maturity

Since sin is the opposite of salvation in its nature and manifestation, we have chosen to deal with an understanding of sin after a study of the concept of salvation in the Bible.

¹ Ibid., p.57.

² Koehler, *Old Testament Theology*, p. 161.

³ Ibid., p. 165.

1. *Definitions*

(a) *Sin as Dissolution of Soul*

The soul acts. It acts according to its nature. Its nature is to expand in relationships. So, it grows. Thus it becomes mature. When its acts are not normal, i.e., not according to the nature of blessing and living in harmony, then bad results ; such acts are sins. And, it represents a sinful condition, the dissolution of soul. So, it loses its ability to grow. It shrinks.

Pedersen gives the example of Saul against David as an illustration of the condition of a soul whose growth has been arrested :

The tragic pathos of the figure of Saul is not the outward conflict, but the fact that he who had the blessing should lose it. The narrator has pictured his soul in its growth and strength, and we see how it gradually emptied out and shrinks, more and more vacillating and divided within itself.....¹

(b) *Sins Growing out of Sin*

Sins, the evil deeds, are the outcome of sin, a condition that has set in, affecting the nature of soul, making it lose what it had gained in its becoming. There is no more growth, only stagnation and further deterioration. (Cf. Isa. 59 : 2).

(c) *Sin as the Opposite of Salvation*

Pedersen identifies three most commonly used types of sin which partly characterize sin as a failure, partly as an irregular crooked action and partly as an infringement upon the totality, an infringement with regard to the expansion of the soul, thus placing sin against salvation.

2. *Sin and Relation between Man and Man*

Sin is the violation of the covenant with a neighbour. It is sin to hate one's brother (Lev. 19 : 17). He who deals wrongly with his brother, sins against him (Gen. 42 : 22 ; 50 : 17). The actions which are characterized by the name of sin show that '...the

¹ Pedersen : *Israel : Its Life and Culture*, p. 188.

breach of the covenant is the kernel of sin'.¹ Sin is thus determined by the relation between men.

A sinful act is an act through which a community is dissolved. When Jeremiah was taken from the prison and placed before King Zedekiah, he asked : ' What have I sinned against thee, or against thy servants, or against this people, that ye have put me in prison ? ' (Jer. 37 : 18).

Pedersen thinks sinner is a relative term because he who does not fulfill his obligations in relation to another, gives his opponent a claim upon him. He who fulfills the claims of a relation, a covenant, is righteous. Thus, ' the sinner is he who is wrong in his relation to another, in-so-far as he has not given what the latter was entitled to'.² Thus the growth of both the sinner and that of the violated is curtailed.

3. *Sin and Relation Between Man and God*

All sin is a violation of God. Koehler points out, ' Sin is part of man ; it belongs to his nature, the nature he has acquired through disobedience'.³ However, his emphasis is not on the concept of original sin, rather on the disruption of harmony between God and man :

...essentially and in the last resort in the Old Testament revelation sin is not the violation of objective commandments and prohibitions and not the iniquities of men which demonstrate the weakness and folly (I Chr. 21 : 8) and perversity. Sin is revolt of the human will against the divine will..⁴

Soul shrinks when it is separated from God. It expands in relation with God. Under this redeeming relationship of the soul with God, one can say that salvation is the affirmation of the substance of the soul and sin the negation of it.

In the discussion on the nature of soul we pointed out how the essence of soul consists,

¹ Ibid., p. 415.

² Ibid., p. 417.

³ Koehler, *Old Testament Theology*, p. 169.

⁴ Ibid., p. 170, also see Rom. 1 : 30.

- (i) in its existence in totality, then to sin is to live in conflict.
- (ii) in blessing that penetrates the whole nature of man, then sin is to lose such blessing.
- (iii) in being related to the past, present and the future, then sin is to be rootless.
- (iv) being in constant relationship with God then sin is to be separated from God.
- (v) in growing into intimate relationship with other souls then sin is to lack depth in relationship.
- (vi) in communicating and receiving, then sin is falling short of the community relationship.
- (vii) in striving for honor i.e., in giving most and in acting most, then sin is the loss of honor in passivity.
- (viii) in acquiring a name for the sake of the posterity, then sin is letting the name be exterminated.

The above summary shows that the norms that the Bible sets regarding the nature of man are two-fold : positively, man as a self *becomes* in relationships, and negatively, the self disintegrates violating the means of relationship. Thus, self is essentially a social-self. By the same token, Social-Self-Actualization is the process of the growth of soul in the realization of its ordained 'stamps', as outlined in this section.

D. The People of God—a Servant People in God's Kingdom

In this section we develop the theme of the People of God in the Bible and show how people in the Old Testament are called from slavery into servanthood, a call which is fulfilled in the New Testament. For this purpose we identify seven chief features of the community of the People of God which are common to both the Old and the New Testaments such as (1) God's people, (2) A people called out, (3) A covenant people, (4) A messianic people, (5) A saved people, (6) A people in history : people of the Kingdom. We will also see how Israel has a progressive understanding of the purpose of the call—how Israel is called to grow from a state of slavery to a state of servanthood ; from parochialism to universalism ; and from a legalistic heteronomy to a spiritual autonomy.

We will see how the message of the Old Testament comes true in the life and ministry of Jesus Christ, which the church is called to inherit. The growth of the people of God is both a means and an end in the sense of realized eschatology of the Kingdom. The growth of the People of God is not just a means in order to enter the kingdom in future.

1. *The Nature of the People of God: God's People*

The People of God which is also rendered the People of the Lord is an expression in the Old Testament which indicates the unique relationship that exists between Yahweh and His People (Num. 11 : 29 ; Judg. 5 : 11, 13 ; I Sam. 2 : 24 ; II Kings 9 : 6 ; Zeph. 2 : 10). The People is also referred to as a holy congregation (Num. 16 : 3), an assembly of the Lord (Deut. 23 : 3), the assembly of God (Neh. 13 : 1). The suffixes 'my people', 'thy people', and 'His people' occur frequently to denote Israel as People of God. The expressions his 'servant' (Isa. 48 : 20) ; his 'son' (Exod. 4 : 22-23 ; Hos. 11 : 1) ; his 'sheep' (Ps. 95 : 7) ; and his 'holy people' (Deut. 14 : 2 ; Isa. 62 : 12) are used again in this sense of God's People.

The New Testament uses the term People of God to describe the Old Israel (Lk. 1 : 68 ; Rom. 11 : 1-2). But the decisive New Testament usage identifies the People of God with the Church (Rom. 9 : 25-26 ; II Cor. 6 : 14 ff ; Tit. 2 : 14 ; Heb. 8 : 10 ; I Pet. 2 : 9-10 ; Rev. 21 : 3).

Our inference is that both the Old Testament and the New Testament references show (a) that God's People live in relationship to God ; (b) the nature of God's People is corporate ; (c) the relationship has a purpose behind it. We develop the nature of relationship and the purpose of the relationship below. We first state the meaning of corporateness.

While the Old Testament refers to the people as the congregation or the assembly, the New Testament uses several Images which brings out the meaning of corporateness and the unity of the people. We take two of the outstanding examples :

(a) The Body of Christ

We will not deal with the image in an elaborate manner ; rather we will point to two of the chief factors which bring about the corporateness.

(1) The Nature of the Functions of the Body

Paul describes church as one body with many members, each having its distinctive function in the totality, such as apostles, prophets, teachers, workers of miracles, healers, helpers, administrators and speakers in various tongues. In spite of the diversity, Paul writes, 'Now you are the body of Christ and individually members of it'. (I Cor. 12 : 27).

(2) The Source of Corporateness

The restored oneness in the life of the church is brought about by the work of the Holy Spirit. It is in and through Him that blessing and honor are shared. It is the Holy Spirit who endows the church with gifts for various forms of ministry and facilitates the corporate life. Thus they grow together, strengthening one another (I Cor. 12 : 1-11).

(b) The Fellowship of the Saints

The covenantal relationship of the People of God is best brought out in the image of the church as the 'fellowship of the saints'. Common will between persons and among people comes into being through the work of the mind of Christ. They are all one because of the name of Christ that gives them the identity. Paul brings out this oneness when he says, '... You are all one in Christ Jesus.' (Gal. 3 : 28) This unity stands above all divisions of race, status or sex.

We point out one crucial difference in the corporate nature of people as seen in the Old Testament and in the New. The Old Israel comes together as a people to hear the external law ; to be led by the judge, the prophet or the king and to partake of the religious observances. On the other hand the unity of the church is seen in a dynamic activity of the members themselves, interacting with one another and being led by the Holy Spirit who acts within them. This indeed is a fulfillment of what Jeremiah prophesied

(Jer. 31 : 33b). Thus we see the nature of God's People as essentially corporate.

2. *A People Called Out*

The Bible tells the story of a people called according to His purpose (Isa. 48 : 15 ; Rom. 8 : 28). Calling entails separation. The book of Hebrews says that Abraham was called to go out to a place which he was to receive as an inheritance (Heb. 11 : 8). Calling out is to redeem. God called Israel out of Egypt and redeemed them from slavery (Isa. 43 : 1). Isaiah also says that because Israel is called by God Israel is His.

We see in the Old Testament that the primary purpose of God's call to Israel is for Israel to be His People. The prophets affirm the calling again and again. Jeremiah says,

I made the whole house of Israel and the whole house of Judah cling to me, says the Lord, that they might be for a people.. (Jer. 13 : 11)

The prophets Hosea (2 : 23) and Amos (3 : 1-2) proclaim this calling as a call to be a people. Ezekiel in proclaiming God's call shows also the covenant side of it. He prophesies,

..and I will be their God and they shall be my people (Ezek. 37 : 27)

Thus we find Israel is primarily to become a people in all its corporateness and in its unity.

As a people called out Israel enjoyed a unique position among all nations and in relationship to God. But Israel often forgot that this calling out was God's own choice according to His mercies. The Deuteronomist (writing in the 7th century) reminds Israel that God chose them not because they were more in numbers but because the Lord loved them (Deut. 7 : 7-8). So this is a gracious choosing wrought in love.

Israel also tended to be parochial, limiting God's love and care to themselves. Israel would interpret the defeat of a foreign nation as God's action in favour of His people (2 Chr. 20 : 7). Israel would also pray God's condemnations on the nations

and kingdoms of the world which do not worship Him (Ps. 79 : 6).

The prophets reminded Israel that if Israel should disobey God they will be judged together with other nations as He is the judge of all (Amos. 1, 2). Similarly Second Isaiah continually sees the history not only of Israel but of all nations as dependent upon the calling of God (Isa. 41 : 9 ; 42 : 9 ; 46 : 11 ; 48 : 13, 15 ; 49 : 1 ; 51 : 2).

Thus we see that the prophets were beginning to sense that Israel is called out in solidarity with the rest of the world and called out for a purpose.

In the New Testament Jesus calls men and they follow Him (Mk. 3 : 13). The idea of calling out or setting apart is implied in this calling. The called are identified as the chosen and the elect (Rom. 8 : 33 ; Col. 3 : 12 ; Rev. 17 : 14). However this choice does not recognize any special virtue in the ones called over against those who are outside the church. The basis of the call is again the loving care of God as we said for the Old Testament. John writes, 'Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God.' (John 3 : 1) The basis of the calling is the free grace of Christ (Gal. 1 : 6).

The manner, the purpose and the mission of the call are clearly brought out by evangelist Mark as he records Jesus' saying, 'I came not to call the righteous, but sinners.' (Mk. 2 : 17b) This saying of Jesus tells us that He calls the inadequate ; He makes them adequate and thus He prepares them for a purpose.

The purpose of the call is in no way parochial. The call is for the inheritance of His own Kingdom (Thess. 2 : 12) which brings the whole created order under Him. The call is not to rule in the Kingdom but to serve as a priestly nation (Ex. 19 : 6 ; Isa. 48 : 20).

The call to be a servant people which we find in the Old Testament is fulfilled in Jesus, the servant Lord, a servanthood that the church inherits (I Pet. 2 : 21). Thus we find that the call is to fulfil the purposes of God, in solidarity with the rest of the world.

3. *Covenant People*

An understanding of a covenant based on Law develops into a covenant based on partnership and on to love reaching its climax in a sacrificial relationship as portrayed in the New Testament.

(a) *Covenant Theme in the Old Testament*

In the beginning Israel's relationship with Yahweh was that of a vassal with the over-lord. The Law was imposed on Israel. Obedience was demanded of them. Disobedience was met with punishment. God would save Israel from the diseases he sent to Egypt, only if Israel obeyed the law (Exod. 15 : 26). It was an obedience motivated out of fear. We see a great shift in thinking on the covenant relationship with the Deuteronomist. The Deuteronomist exhorts people to live by the covenant, not out of fear, but out of an understanding of the purposes of the covenant which is to walk in His ways, to execute justice for the fatherless and the widow, to love the sojourner and give him food and clothing (Deut. 10 : 12-22). The blessing and curse are not automatic. They are put before the people. The people are asked to choose, using their freedom and will (Exod. 11 : 26ff). Israel now has a new understanding of the covenant, to live in relationship with God as a partner for a common cause.

The prophets bring the dimension of a love-relationship into the covenant. Ezekiel interprets covenant as a marriage relationship (Ezek. 16 : 8, 60). This is a relationship which is based on faithfulness. It brings the people entering the covenant much closer to each other than a business partnership. This covenant relationship expects initiative on the part of each partner to act instead of waiting for a demand. The prophets see Israel also as the wife (Hos. 2 : 16 ; Jer. 3, 4, 8 ; Isa. 54 : 5). However, we see Israel repeatedly breaking the covenant and being unfaithful to God. Yahweh remains faithful to the marriage to restore Israel to the original relationship (Hos. 2 : 14-23 ; Jer. 3 : 1, 14 ; Ezek. 16 : 60-63 ; Isa. 54 : 1-8).

(b) *The Development of the Covenant Theme in the New Testament*

We now will point out the difference and the unity between the Old and the New covenants and show how the New becomes unique in Jesus Christ.

(1) *The Old Covenant Contrasted with the New*

The Old and the New covenants are contrasted as the children of slavery and those born free in Galatians (4 : 21-28). Paul considers himself a minister of the new covenant. The new covenant is the covenant of the Spirit, as contrasted to the written code (II Cor. 3 : 6). Paul further points out that the written code kills but the Spirit gives life, referring to the legalistic and the redemptive aspects of the Old and the New covenants.

(2) *The Unity of the Old and the New Covenants*

The Sinai covenant of the Old Testament and, the covenant of the New Testament made in Christ's blood are one in the sense that : (a) each created a people of God out of those who were no people, and (b) each demanded the complete self-surrender to God as a joyful response to the love of God.

(3) *The Climax of Covenantal Relationship*

The covenant theme of the Old Testament reaches a climax in the new covenant in Jesus Christ. The old covenant relationship grew up from a legalistic relationship, to a partnership and from there to a loving relationship. It further develops into a servant theme and on to a sacrificial relationship and incarnates itself in Jesus Christ as we will see below.

It is at the last supper that Jesus speaks explicitly of the new covenant (I Cor. 11 : 25 ; Mk. 14 : 24 ; Lk. 22 : 20). Jesus says that the cup is the new covenant in His Blood. The cup refers to the consummation of Jesus' ministry on the cross. It refers to His sacrificial death. In the book of Hebrews we see that Jesus is the mediator of the new covenant through His blood (Heb. 9 : 12, 14, 15).

Through the new covenant God invites His people to enter into it, being prepared to lose oneself for the establishment of His Kingdom. The new covenant recognizes no fear. It is above business partnership. It is the climax of a love relationship where one is prepared to lose one's life for the salvation of the other (Jn. 15 : 13). Thus the new covenant is at the same time an experience of agony and an experience of ecstasy. Such is the privilege of the covenant people.

4. *A Messianic People*

Isaiah refers to the messianic covenant. The relationship of Yahweh to the Messianic King of the future is presented as a covenant. Isaiah brings out the message that God calls Israel out of the womb in order that God's salvation may reach the ends of the earth. Isaiah says that the kind of servanthood that God wants is not just to build up the tribes of Jacob. That would be a light job. What God wants for the servant is to do great things, that His salvation may reach the ends of the earth. Hence His promise : I will give you a light to the nations (Isa. 49 : 6). It is this prophecy which is fulfilled in Jesus, which the new Israel continues according to orthodox theological thought.

The words of Jesus affirm the messianic calling of His people. Jesus calls the people the salt of the earth and the light of the earth (Mt. 5 : 13, 14). Their mission reaches to the farthest ends of the earth. The church cannot afford to be introverted. The church as a messianic people is called to reach out.

What do the messianic people do, being the salt of the earth ? How is life savoured and how does the light shine ? These are the questions that come to His People. We find the answer in Jesus' affirmation of what the people are entrusted with. In John 14 : 15 Jesus says, 'Truly, truly, I say to you, he who believes in me will also do the works that I do ; and greater works than these will he do...'

The things that Jesus did are summarized in His own words. John's disciples asked Jesus : Are you He who is to come ? Jesus answered them,

Go and tell John what you hear and see : the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them (Mt. 11 : 5).

Thus Jesus shows that the prophecies are fulfilled in Him (Isa 29 : 18-19 ; 35 : 5-6) ; the Messiah brings healing to the nations and to be a Messianic People is to be involved in the struggles of life in this healing ministry. This ministry is all comprehensive : it meets the needs of the body, mind and spirit ; it is extended to

all. Thus the messianic dream of the Old Testament comes true in Jesus. The Messianic People are called to participate in it.

5. *A Missionary People ; A People Sent Forth*

We know from the history of Israel that Israel could not reconcile itself to the idea of a Missionary People, or a people sent out. They rightly called Abraham the friend of God but they failed to remember the depth of God's promise to Abraham : '... by you all the families of the earth will bless themselves.' (Gen. 12 : 3).

An example of this resistance in developing an inclusive concern for all peoples is seen in the story of Jonah. Jonah could not stand the repentance of the heathen. He desired the destruction of the gentiles. He did not want to preach to them lest they repent and God would thus spare them. But the prophets kept bringing in the message to Israel of being a light to the nations and a witness of God's glory to the whole world.

The church in many respects exhibits a similar parochial point of view. The church uses her resources to build up her own institutions. Christians think of themselves as the only people that God loves. The church has to listen to the biblical message which was proclaimed to the people of Israel and was fulfilled in Jesus. The risen Lord has given the great commission to the church to go into all the world and preach the gospel to the whole creation (Mk. 16 : 15). Thus it becomes the responsibility of the church as the body of Christ to be a missionary people and extend love and care to all people and to exercise stewardship for the whole creation.

6. *A Saved People*

As we observed earlier in examining the characteristics of the soul, salvation in the Old Testament means 'to expand'. It gives a direction. To be a saved people is to be a dynamic people.

In Isaiah Ch. 2, the concept of salvation is very closely linked with the earlier prophetic idea of divine righteousness. The mighty work of God, in which His righteousness is manifested, is in saving the humble and the poor. The last of the servant songs suggests

that this saving work in certain circumstances can be carried out only at the cost of suffering. Isaiah does get the message across when he says of the true servant, 'with His stripes we are healed'. (Isa. 53 : 5).

The Old Testament theme that salvation belongs to the Lord continues in the New Testament. Man does not earn his salvation. It is accomplished by the grace of God. (Eph. 2 : 5). Man receives salvation through faith. It is a gift of God (Eph. 2 : 8).

The Synoptic Gospels record that Christ came to seek and to save those who are lost (Lk. 19 : 10) and to save people from their sins (Mt. 1 : 21). Salvation is available for all men who will receive it into their hearts by faith (Rom. 4 : 16).

The model of what the saved people are called to be and to do comes from Jesus Himself. As Jesus begins His ministry in Galilee He enters the synagogue at Nazareth and reads from Isaiah:

The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor.

He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord. (Lk. 4 : 18-19)

Jesus responds to the reading from the scriptures and tells the people that the sayings have been fulfilled in Him. He accomplishes what was foretold by the prophet and He is the assurance of it. Therefore, the people who are fellow workers with Jesus will also be engaged in the ministry of preaching the good news to the poor. They will proclaim release to the captives and the recovering of sight to the blind. They will set at liberty those who are oppressed and proclaim the acceptable year of the Lord.

The nature of the ministry that is set forth by Isaiah, which is fulfilled in Jesus Christ, rules out any escapist trends in the concept of salvation and in the life of the saved people of God. An exclusively other worldly 'spiritualistic' interpretation of the poor, the blind and the oppressed would be contrary to what we see in the life and ministry of Jesus. Jesus cared for the blind and opened their eyes. He cared for the oppressed and the outcast.

He had compassion for the woman caught in adultery and helped her to lead a new life. He demanded change in institutional religion. Jesus's actions were 'this worldly'. Therefore, the saved people cannot look for protection either in solitude or in the world to come. They are called to live in the world not out of the world. Jesus in His high priestly prayer says, 'I have sent them into the world.' (Jn. 17 : 18)

Thus we find that the saved people are called to be involved in the struggles of the people for the realization of God's Kingdom through loving, caring, serving, and, inevitably at times, through either vicarious or participatory suffering.

7. People in History : People of the Kingdom

The Old and the New Testament writers narrate a religious history. So they differ in their approach to life from what secular historians would do. The focus of the whole Bible is on God's action in human history. The purpose of the Bible is to present religious perspectives rather than historical data alone. The biblical writers see the hand of God in the historical events of the world and they write from that angle. The events move according to His purpose. History has increased meaning to the extent that His purposes are understood and fulfilled in it. Thus a people who want to be God's People will have to be a part of the history which moves towards the fulfillment of His purposes.

The hope of the future which is expressed in the Old Testament becomes a present hope in the New Testament with the realization of the fulfillment of the prophetic sayings in Jesus. The prophetic conceptions of the future can be summed up in the expression 'the kingdom of God'. In Isa. 40-55 there is expectation of the near approaching advent of Yahweh, who is coming and whose glory will be revealed for all flesh to see. (Isa. 40 : 3-5)

The Evangelist Matthew, after recording successive healing episodes of Jesus, summarizes the nature of His ministry and says,

And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the Kingdom, and healing every disease and every infirmity. (Mt. 9 : 35)

The People of God are not only people in the secular sense of the word 'history,' as partakers of *chronos*, but they are called to inherit *chairos*, the time in divine economy of things which holds the future in the present. Religious history is of that nature. So we find religious history as the manifestation of the Kingdom today, in *this* world.

The church is called to be the people of the Kingdom in solidarity with the people of the whole world and with the whole created order. The church is called to work for the realization of the Kingdom which is already present. Such is the meaning of the Lord's prayer : Thy Kingdom come. The prayer asks for daily sustenance ; for grace to forgive and to be forgiven ; for strength to grow into a righteous society. Thus we see His will being done 'on earth as it is in Heaven'.

Jesus' concern for the here and the now is seen also in His prayers on the cross ; in His concern for those who crucified Him, for the robber who looked up to Him, for His mother and His disciple.

We see the Kingdom not as Utopia. It is among the People of God, here, now. It has arrived with the coming of Jesus in their midst (Mt. 12 : 28 ; Lk. 17 : 21). It is Jesus Himself who through the church establishes justice and peace. The kingdom brings about a relationship where enmity is removed but peace prevails. However, the kingdom has not yet fully come. Its fulfillment lies in future history.

The glorious vision of Isaiah of the 'coming forth' of 'a shoot from the stump of Jesse' and the resulting harmony on the holy mountain (Isa. 11 : 1-9) places before God's people the nature of God's kingdom into which they are all called and towards which their ministry should be geared. If that is the nature of historical development set before the people of God for the realization of God's kingdom on earth, then the only way to restore the alienated world to harmony is for the people to be a servant people in the world.

Thus we find that the biblical norms set forth in this chapter reveal a process and a purpose. The process is one of becoming-in-relationships, which commonly involves reconciliation with

self, reconciliation with others, and reconciliation with God. We identify both process and purpose as heuristic in nature, and which are compatible with the concepts of social-self-actualization set forth by contemporary humanistic theorists of human development. The purpose of the norms is the establishment of the Kingdom of God on earth through an individual and a corporate servanthood of the People of God, as expressed through the ministry of the laity.

CHAPTER III

THEOLOGICAL AFFIRMATIONS OF THE NEED TO GROW

Introduction

The purpose of this chapter is to present a theological understanding of the nature and mission of the laity with an educational design consistent with the model we are constructing. So we will employ a historical analytical method and synthesis of the conceptual orientations for the development of the ministry of the laity for facilitating the growth of the self, from the major documents of the Assemblies of the World Council of Churches from Evanston to Nairobi, a period when the ministry of the laity has been given substantial attention.

A. Laity, the Whole People of God : Its Unity and Diversity

The concept of a people is at the very core of the biblical understanding of the nature of man. The creation account, the religious history of Israel, and the New Testament accounts together bear witness to the unity of the People of God. As a people, Israel was held together in the bond of covenant relationship. The whole people was called for a mission. Mission was the purpose of the entire community. It was not limited either to the priest or to the prophet. Similarly the New Israel is called in and through Christ to be a people with a mission. The images of the church affirm the unity in diversity. The entire Christian community is called to witness to the Lord. However, we are going to see in this section how the church has departed from its biblical stand, a fact which has affected the growth of the church. We will also see the directions in which the People of God need to grow.

1. *The People of God in History*

In the first place there is an affirmation in the Old Testament and in the New Testament of the unity of the People of God. But the history of the Christian church bears evidence contrary

to the biblical understanding of the People of God. We will see how there is a deviation in the first twelve centuries of church history from the biblical affirmation of the unity of the People of God. We will also see how the tide turns in the reformation period. It is only in the early twentieth century that the unity of the People of God is reaffirmed both in the Catholic church and in the Protestant church. The Assemblies of the World Council of churches spell out the need for the People of God to grow in various directions, thus bringing out the theological position that the Assemblies take on the concept of the laity.

(a) *An Affirmation*

The corporate nature of the church seen in the concept of the laity in the Bible demands the growth of the laity in the unity and the purpose that the Bible sets forth.

The Old Testament concept of the nature of man as a *living soul that grows in relationships* is fully reflected in the New Testament images of the church and its nature. To mention but one, St. Paul's description of the process of the growth of the church in Ephesians as contained in his imagery, building up the body to Christ (Eph. 4 : 12), is most representative of the New Testament teaching on the corporate nature of the individual.

St. Paul sees the church in its totality and in the variety of the gifts of its individual members (Eph. 4 : 11). To miss either dimension is to hinder growth. For collectivism breeds anonymity and individualism stagnation. What is worse is that, since the imagery is organismic, any compartmentalisation would only render the 'body' ineffective.

Peter likewise entreats Christians to grow into the unity of the whole people : be yourselves built into a spiritual house. The selves are individuals yet, no longer lacking a purpose. They are being built into a house. I Pet. 2 : 1-10 has more corporate imageries of this unity, viz. a holy priesthood, a chosen race, a royal priesthood, a holy nation and God's people, not to mention the missiological implications of the concepts.

(b) *A Deviation*

A serious set-back in the concept of the *whole people of God* set in with the eclipse of the 'laity' and the supremacy of the 'clergy' in the history of the church. Hendrick Kraemer, with a view to assessing the theological status of the laity, makes a brief survey of the history of the church and makes the following observations :

- (1) As early as the end of the first century, the significance of the *whole people* changes. It is due to the emergence of an organized, duly ordained clergy as a closed status over against the *laos*, the people, i.e. the ordinary congregation.
- (2) The Liturgies use *laos* to denote the congregation as distinguished from the officiating priest.
- (3) The New Testament used the term brethren to denote the whole church. But the later documents on the structure and order of the church change the meaning and use 'brethren' to denote the congregation over against bishops and deacons.
- (4) Clement of Rome in his letter to the Corinthians in A.D. 95 already uses the term *laikos* as connoting those who belong to the ordinary membership.
- (5) The Council of Nicea defines clearly, not the society of the church as a whole, but of the clerical order, and the laity gets less significance.
- (6) The West, under the leadership of Rome, elaborated the pattern of *duo genera* (two bodies or classes), sharply demarking the clergy, including those who chose the monastic life, and the laity. An increasing emphasis on this pattern meant a superior and an inferior class.
- (7) The Orthodox East kept in mind the church as a sacramental unity of love. However, the deep awe the mystery of the sacrament has in the East stressed the unique position of the clergy, called to handle the Holy Mysteries. So, as an unintentional consequence the

laity became thereby degraded and the opposition clergy-laity became synonymous with sacred-profane.

Kraemer sees this ecclesiastical development as deviation from the Biblical concept of the whole church as *laos*.¹ He also points out that this duality was found in Graeco-Roman society where the church grew up. Kraemer traces the reason for the ecclesiastical lines of thinking getting the upper hand over the biblical one, to the position of the early church fathers, which is our next point.

- (8) Ignatius and Cyprian had stated that the church is constituted by the Bishop and his clergy. With this, the ecclesiastical-hierarchical type of thinking became more and more dominant.

- (9) Kraemer summarizes the place of the laity in the middle ages against a monastic background. He says,

Gratian in the 12th century gives... a clear description of the two 'kinds' (genera) of Christians, the two 'peoples' (populi) in the Church. There is one 'genus' devoted to the divine office and to contemplation and prayer, thereby diverted from all occupations with temporal things. This 'genus' is the Clergy.— They are kings (reges), that is to say by their virtues and therefore in God ('ita in Deo') they rule themselves and others. There is another kind of Christian, viz. the laity. They are permitted to possess temporal goods, but only for their own use. In the nature of a concession they are permitted to marry, to cultivate the soil, to exercise jurisdiction between man and man, etc.²

(c) *The Tide-turns*

- (1) We see a downright attack on the hierarchical structure of the church in the conciliar movement of the 14th and 15th centuries, which of course reflects the rising

¹ Hendrick Kraemer, *A Theology of the Laity* (London: Lutterworth Press, 1958), p. 51.

² Ibid., p. 59.

nationalism and independent sovereignty of the different states against the papal claims of authority over both church and state. In all the protests and movements a greater appreciation of the place of the laity was also implied. Kraemer cites the example of Marsilius Paduensis who in his *Defensor Pacis* went back to church as the community of believers in which both clergy and laity had their well defined place and voice.

- (2) With Luther came the final blow to the conception of a hierarchical church. The distinction of 'clergy' and 'laity' fell away due to the militant writings of Luther and in particular his upholding of the principle of the 'priesthood of all believers'. However, Luther's and Calvin's new definition of the church had to remain the proclamation of a principle rather than being a fact. Kraemer ascribes it (a) to the stress on the prominence of the preaching office and (b) to the ambiguity of the term 'ministry'.¹

(d) *An Ironical Set-back*

- (1) The vehement stress on correct preaching, Kraemer observes, required a specially qualified group of bearers of this office. The ministers whose main work was considered to be the right preaching of the Word, appeared more and more as the 'theologians', the 'knowers', and the *pneumatikoi*, the spiritual persons. This counter-effect was that the laity gradually got into and accepted the position of the ignorant, the spiritually non-adult status.
- (2) The administration of the sacraments was reserved for the 'ministry'. It kept an inner ambiguity in the whole conception of the 'ministry', tending toward an establishment of a kind of 'clergy'. Kraemer would think that this distinction happened for the sake of order.²

¹ Ibid., p. 59.

² Ibid., p. 65.

The foregoing survey shows how extremely little place was given to the laity in the thinking that developed in the church between the second and the sixteenth centuries along what Kraemer calls the 'hierarchical-ecclesiastical' ¹ line.

(e) *A Turning Point*

We see a great movement of the Lay Apostolate in the Catholic Church in the name of 'Action Catholique' as a consequence of the publication of 'Corpus Juris Canonici' in 1917. The word of Pope Pius XII, 'The laity are the church; they make the church,' clearly indicates a turning point in the thinking of the Catholic leadership and the Vatican II declaration is a culmination point.

(f) *The Ecumenical Assemblies*

We see a similar interest among the Protestant churches in rediscovering the nature and the mission of the church. A progressive understanding of the nature and the call of the laity is to be seen in many documents of the World Council of Churches. The Amsterdam Assembly breaks new ground in promoting the concept of the People of God in the World. It says, 'The church must find its way to the places where men really live'.²

However, it should be noted that the Amsterdam Assembly was more concerned about the spiritual enrichment of the laity³ for their witness in the world rather than changing the structures of the world, which is a later development.

(g) *A Reaffirmation Period: Evanston to Nairobi*

The Assemblies, from Evanston to Nairobi, including the Council of Vatican II of the Roman Catholic Church, have reaffirmed the unity of the whole People of God.

For want of a better terminology the documents continue to use the term, clergy, to refer to the ministries of the word and the

¹ Ibid., p. 71.

² Visser 'T. Hooft W. A. ed., *The First Assembly of the World Council of Churches* (London: SCM Press Ltd., 1949), p. 67.

³ See Ibid., p. 156 ff.

sacrament, and laity, to refer to the non-clergy. What is eliminated is the class distinction between 'clergy' and 'laity'. What is reaffirmed is the unity of the whole People of God. Such unity is reflected in the distinct and reciprocal roles, which will be analysed below, of clergy and lay persons; man and woman; and family and church.

2. 'Clergy' and 'Laypersons'

(a) *Evanston*: The Evanston document sees the unity of the People of God in partnerships as follows:

(1) *Being Partners*:

Clergy and laity belong together in the church; if the church is to perform her mission in the world, they need each other.

(2) *Being Partners in Mission*:

The phrase 'the ministry of the laity' expresses the privilege of the whole church to take part in Christ's ministry to the world. So clergy alone cannot accomplish the mission.

(3) *Being Partners in Ministry*:

This means that we understand anew the implications of being baptized. As Christ came to minister so must all Christians become ministers of his saving purpose according to the particular gift of the spirit which each has received, as messengers of the hope revealed in Christ. Such partnership is based on a subject-to-subject relationship. So, the call of the Assembly is to help the laity to become subjects and not to remain objects.¹ The document is clear on such a need on the part of the laity to grow.

(b) *New Delhi*: The New Delhi document traces a reason for the disunity from an analysis of the available definitions of the term laity:

(1) Laymen are those Christians who are not ordained.

(2) Baptism is an ordination and indicates that all Christians are therefore ordained for a ministry.

¹ Cf. Kraemer: *A Theology of the Laity*, p. 67.

(3) Laymen are those who gain their livelihood in secular occupations.

(4) They are church-employed professional 'laymen'.

(5) They are specially ordained voluntary clergy.

(6) They are those who have not studied theology.

(7) They are Christians who are involved full-time in politics, education, etc., with theological training like pastors and other professional church workers.

In the above statements one can see two different positions people take. Some would like to see the laity as an inferior class in the church, based on a 'sacred' 'profane' distinction of vocations. There are others who bring the whole created order under the reign of God and consider theological discernment a basic requirement of life for everyone. It is the second position which would eliminate the disunity and bring about the unity of the whole People of God. The New Delhi Document brings out the unity and the diversity of the People of God from the perspective of the ministry. It says,

Every Christian, carrying out his work as a ministry and using his particular gifts and the opportunities afforded him, can bring the light of God's truth to bear in the world where he is, where dilemmas are faced and difficult decisions made.¹

The reference to 'every Christian' does not mean that the New Delhi Document suggests any individualistic approach. Rather, it recommends a team ministry based on the concept of the 'whole people of God'. The two classes nurtured through the history of the church can be eliminated only by the concept of team ministry when the members of the team are set apart. Such would be true to the biblical understanding as well. The unique contribution of this document is its proposition of the team ministry which runs as follows :

The pastor and the laymen must learn to work as a team each recognizing that the other has an essential ministry and

¹ Visser 'T Hooft W. A. ed., *The New Delhi Report : The Third Assembly of the World Council of Churches 1961* (New York : Association Press, 1962), p. 203.

gift of grace for his own special task in the one Body of Christ. There is an urgent need for all church members to recover the true meaning of certain words ; to learn that the laity is really the *Laos*, that is, the whole People of God in the world, including, of course, those who have been ordained ; to learn that ministry means any kind of service by which a Christian, exercising his particular skill and gift, however humble, helps his fellow-Christians or his fellowmen in the name of Christ. A far richer fellowship and team-spirit is bound to appear as soon as the whole church comes to realize its function as the People of God, which God himself has provided with many kinds of ministry, in which one special kind of ministry, that of the ordained clergy, is set apart to strengthen and teach, to encourage and unite all the several witnesses in their various callings whose ministry is set in the heart of the secular world's manifold activity.¹

(c) Uppsala similarly affirms the understanding of the word 'laity' as referring to the whole People of God and the need for contributions of both the clergy and the laity, in the life and mission of the church. It is also reflected in the Assembly's recommendation to stress ecumenical training and education of laity and clergy together.

Uppsala spells out eloquently the concept of unity in diversity as it sets out the condition for the restoration of true manhood in Christ which calls for a clearer acceptance of the diversity of gifts of the spirit within the church :

'He gave some to be apostles'—the bearers and strategists of the Gospel in a modern age, 'some to be prophets'—to equip the saints for their ministry in the world and to be the protesting conscience of society, 'some to be pastors'—to heal spiritual and psychological ills, 'some to be evangelists'—the interpreters of the Gospels for the secular man or the man of another faith, 'some to be teachers'—equipped with biblical light on contemporary perplexities. Each, knowing his need of the gifts of the others, contributes his

¹ Ibid., p. 88.

own in a single, saving outreach to bring men to the measure of the fullness of the stature of Christ.¹

One can see in the above statement our most needed concerns for today, viz. the interpretation of the Gospel, consciousness raising, using knowledge of different sciences, communication and contextualisation.

(d) *Nairobi*: The Nairobi document defines laity as those who have been *set apart* to serve in the church's universal priesthood. The class distinction between clergy and laity is eliminated by the 'we' statements.² There is also a definite glorification of the Trinity; the Father, Son and the Holy Spirit being active in the world through the body of Christ. Therefore, the document is of great theological significance in rediscovering the nature and mission of the People of God.

While Nairobi refers to the laity as those 'set apart to serve in the church's universal priesthood,' it is necessary to clarify the statement and substantiate it with insights from related documents since 'set-apart ministry' has carried different connotations. In the course of the discussion we will also point out the place of baptism in 'setting apart' and its relationship to ordination.

The term 'set apart' has been misunderstood to mean bringing in a division. Ordination of the clergy means too often not a setting apart *within* but away from the laity. The Gazzada report states that, '...ordination to the priesthood does not annul one's membership in the "laos" of God.'³ We have to look for a deeper meaning of ordination.

Ordination begins with baptism. *Laity*, a World Council Document, defines baptism as '...the ordination into the apostolic, charismatic and sacrificial ministry of the church.'⁴ So we see

¹ Norman Goodall, ed. *The Uppsala Report 1968*, (Geneva: World Council of Churches, 1968), p. 29.

² David M. Paton. *Breaking Barriers Nairobi 1975* (London: SPCK, 1976), p. 43.

³ World Council of Churches, *Laity Formation: Proceedings of the Ecumenical Consultation, Gazzada* (Italy) September 7th-10th, 1965 (Rome: Piazza S. Calisto, 1965), p. 29.

⁴ Madeleine Barot and Ralph C. Young eds. 'A people Baptized for Service', *Laity* 15 (May 1963): 18.

that the whole People of God is ordained, and set apart for the varied forms of the ministry of the church.

There is also a third dimension which is to say that the baptized members of the church cannot look down on others with pride. A faith and order statement defines the unity of the whole people of God, not in isolation, but in solidarity with the whole of mankind. It states :

Not only is the church as a solidarity composed of sinners, bound up with the solidarity of all men, but through its solidarity with Jesus Christ, it is identified with sinners under divine judgment, and with the solidarity of mankind in suffering and guilt.¹

Setting apart therefore, is an *ordination for mission* (see Lav. 20 : 24 ; Acts 19 : 9 ; Lk 6 : 22 ; II Cor. 6 : 17 ; cf. Gal. 2 : 15). It is closely associated with such terms as to call and to appoint (Rom. 1 : 1 ; Acts 13 : 2). The ordination of the clergy is a setting apart within the set apart people and is by no means a special category.

There is increased ecumenical consensus now on the theological significance of baptism as an *ordination into discipleship* and obedience to Jesus Christ.

(e) *Affirmations from the World Council of Churches and the Second Vatican Council*

H. R. Weber identifies four basic affirmations on the ministry of the laity from the related documents of the World Council of Churches and the Second Vatican Council :

- (1) Baptism is the ordination of the laity which authorizes them to participate in Christ's ministry in and for the world. Baptism is therefore the starting point for a theology on the laity.
- (2) Baptism introduces each church member into a basic apostolic succession. Just as each apostle is called, so each member of the apostolic church is called to discipleship and mission.

¹ 'Report on Christ and the Church,' Faith and Order Paper No. 38, E.T. World Council of Churches, p. 60, quoted in *Laity* 15 (May 1963) : 19.

- (3) In baptism each Christian becomes the responsible steward of the gifts of grace, the 'charismata', which have been given to him. These 'charismata' have to be used both for the growth of the Church and for Christian service in and through the 'secular' jobs of the church members.
- (4) In baptism each member of the Church is introduced into the dying and uprising with Christ, who, as the eternal High Priest, offered himself to become the victim for the salvation of the world. From their baptism onwards, all Christians are therefore called to share in Christ's priestly work by offering themselves in love and obedience to God and in the love and service of men.¹

Thus we find that the increased awareness of biblical and theological evidences no longer gives room for the practice of *duo genera* in the church. This means that the 'gifts' have to be identified, appropriated and experienced for the purpose for which they have been bestowed by the Holy Spirit.

3. *Man and Woman : the Two Halves of the Human Community*

(a) The equality of men and women is a concept the Bible upholds. Unfortunately this concept has been distorted relative to the issue of the ordination of women. Our aim in this section is not to advance arguments in favour of the ordination of women; rather it is to establish the biblical position and affirm the theological need for the laity to grow in this dimension of unity of men and women, which is basic.

(b) *Arguments Against the Ministry of Women in the Church*

(1) Adam was first formed, then Eve (I Tim. 2 : 11-15). To see and to promote the unity of man and woman is to grow into the knowledge and experience of the Image of God. The priestly narrative of the account of creation asserts that man and woman together have been created in God's image (Gen. 1 : 27). There is no gradation involved between man and woman. On the other hand, together they become co-creators with God. Similarly the

¹ Hans-Ruedi Weber, 'The Ministry of the Laity-Reconsidered from an Old Testament Perspective', *Laity* 25 (July 1968) : 21-22.

J' account (Gen. 2 : 21) is interested not in the order of creation, but in bringing out the truth, that the wholeness of man is complete only with the creation of woman.

The nature of the living soul, which we discussed in the earlier chapter, applies equally to man and to woman. The nature of the dominion that God gave man was not to lord over but to exercise stewardship. The free use of singular and plural in the verse is a further evidence of the biblical understanding of the unity of man and woman (See Gen. 1 : 26). The Lord's charge to Eve that the (man) shall rule over thee' in Gen. 3 : 26 is often quoted as man's biblically sanctioned domination over woman. But, what is not taken into account is the fact that it is a post-fall condition of the sinful state of man and a curse for woman, which is made null and void by the coming of the Second Adam and the promise of the Kingdom. Therefore, the question would have no relevance in the discussion on the theological status of women in church today, except to serve a negative purpose.

So, I Tim. 2 : 11-15 has to be understood in the light of the background of the Old Testament. It should be remembered what St. Paul is doing here is not making an exegesis of the Genesis account. Rather, he is speaking of a particular situation.

(2) The Pauline passage in I Cor. 14 : 34-35 ('Let your women keep silence in the church,' etc.) is again an adaptation of the message for a particular society in a particular period of time. There is no church today which has not permitted women to speak in the church assemblies in one form or another. To quote I Cor. 14 in order to raise objections to women administering the Lord's supper is to quote the Bible out of context. To speak of ministry as the ministry of work and the sacraments is a traditional concept based on the practice of 'clerical-ordination'. It should be remembered that in the early church, ministry was according to the 'gifts'. St. Paul's statement that 'it is a shame for women to speak in church' is more a cultural adaptation than a doctrinal statement.

(3) A third argument which tends to blur the unity of the image of God is to claim that 'Christ was a man and he cannot be represented by a woman'. While this is contrary to the meaning

of the image, the argument also loses its weight against a pneumatological understanding of the ministry of Christ. It is the Holy Spirit who leads all men into truth. The promise of the Holy Spirit is for the whole church. So, it becomes highly unbiblical and non-theological to say that only man can represent Christ. The set-apart ministers of the church are only the representatives of the community of the faithful set aside for special service. They do not have a worth of their own. The worth comes from God.¹ The Holy Spirit entrusts the ministry of Christ to the whole church and meets new times and needs by giving new gifts and abilities to the members of the church. Therefore, it is both naive and antagonistic to say that Christ, a man, cannot be represented by a woman.

(4) The fourth argument is that the priesthood is purely masculine throughout the Old Testament and there was no woman amongst the apostles.

This again is cultural. Moreover, to speak of the ministries in the New Testament is not the same as the priesthood in the Old Testament. While the former belongs to the whole church, the latter was a highly institutionalized form of a religious order.

The argument that we cannot have women apostles sent, because there was no woman amongst the apostles is to negate the history of the missionary movement. The church has been² and is *sending out* women missionaries 'to preach and to heal'.

What is at stake in the arguments against the ministry of women is the very concept of the unity of the whole People of God and its mission.

The Assemblies of the World Council of Churches have considered the issue of the unity of man and woman from different angles :

Amsterdam takes a biblical stance and refers to the church as the Body of Christ consisting of men and women as people created as responsible persons together to glorify God.³

¹ Cf. Oath of Ordination in the Church of South India Liturgy.

² Cf. Madaleine Barot, 'Women and the Ministry', *Laity* 9 (July 1960) : 22-23.

³ Visser 'T. Hooft *The First Assembly of the World Council of Churches*, p. 146.

Evanston, in an attempt to define laity, takes an ecclesiological stance and makes it a point of clarification to say that laity, the members of the church, include both men and women.¹

New Delhi takes a theological stance. In discussing the status of women in the church it calls for the recognition of women not as women but as individuals.² Here personhood is seen as the common denominator between man and woman.

Uppsala takes a sociological stance. With a view to bringing out the components of a nature society the Assembly asserts: 'We believe that in a truly mature society both men and women will be chosen for positions of responsibility because their gifts and abilities are needed irrespective of their sex.'³

There is a liturgical stance with Nairobi. The Assembly calls for an inclusive language about God to be true to the original Biblical text. (See Isa. 49 : 15 ; 46 : 3-4 ; Matt. 23 : 37.) It also urges the churches to examine their liturgical language and practices with a view to eliminating sexist patterns so that women may join fully in the worshipping community.⁴

The Nairobi document beautifully summarizes the unity of the man and the woman in Christ. It states that, 'the freedom and unity of Jesus Christ includes both halves of the human community.'⁵

4. *The Family and the Church : The Meaning of the Apostolate of Families*

The role of the family is as crucial in the formation of the laity as the role of the church. This is not to separate the two institutions or to minimize the importance of one against the other but only to safeguard the interests of the deteriorating one, viz. the family as a social unit which has its own role to play in the upbuilding

¹ Visser 'T. Hooft, W. A. ed. *The Evanston Report : The Second Assembly of the World Council of Churches 1954* (London : SCM Press Ltd., 1955) p. 161.

² *The New Delhi Report* 1961, p. 210.

³ *The Uppsala Report*, 1968, p. 250.

⁴ *Breaking Barriers Nairobi* 1975, p. 107.

⁵ *Ibid.*, p. 109.

of the 'body'. As such the family and the church have a reciprocal role to play.

Evanston urges the churches to give strong warning against the widespread disruption of family life today.¹ New Delhi refers to the effect of rapid social change and states that, '... the family unit, though by its nature, ... at the centre, is vulnerable, jostled and hit from all directions.'² The concern is legitimate because the family in the past has been the stable pivot of society and a nurtured ground of day to day religious life. The church, in order to realize a community, should first experience it in the family.

The Vatican II document makes it explicitly clear that the apostolate of families is of unique importance for the church when it says :

Christian husbands and wives are cooperators in grace and witnesses of faith on behalf of each other, their children, and all others in their household. They are the first to communicate the faith to their children and to educate them ; by word and example they train their offspring for the Christian and apostolic life. They prudently help them in the choice of their vocation and carefully promote any religious calling which they may discern in them.³

(a) Two Milieux of Growth : The Societal and the Religious

In the Old Testament the family meant both the home and the larger unit of society, the clan. The family, like the clan, had common interests and duties on a social level. The members of the family in this wider sense had an obligation to help and to protect one another. The institution of *go'el* in Israel defined the occasions when this obligation called for action.

The *go'el* was a redeemer, a protector, a defender of the interest of the individual and of the group. If an Israelite had to sell his patrimony, the *go'el* had priority over all other purchasers ; it was his right and duty to buy it himself, to prevent the family property

¹ *The Evanston Report* 1954, p. 114.

² *The New Delhi Report* 1961, p. 211.

³ Walter M. Abbott, S. J. ed., *The Documents of Vatican II*, trans. Joseph Gallagher. (London Geoffrey Chapman, 1966), p. 502.

from being alienated. Thus the *go'el* stands for the family solidarity.

(b) *Education in the Israelitic Nuclear Family*

It was the mother who gave her children the first rudiments of education, especially of their moral formation (Pr. 1 : 8, 6 : 20). She might continue to advise her children even in adolescence (cf. Pr. 31 : 1), but as the boys grew up to manhood, they were usually entrusted to their father. 'One of his most sacred duties was to teach his son the truths of religion (Ex. 10 : 2 ; 12 : 26 ; 13 : 8 ; Dt. 4 : 9 ; 6 : 7, 20f. ; 32 : 7-46), and to give him a general education (Pr. 1 : 8 ; 6 : 20).'¹

The strong emphasis on family as the milieu of educational growth is reflected in the expression of the words 'father' and 'son' used for the relationship between teacher and pupil. (See the frequent use of 'Hear, my son' expressions in the book of Proverbs ; also see, 2 Kings 2 : 3, 12).

The examples that Jesus draws from the family relationships invariably point to the inherent religious values therein.² Gifts that parents give to children (Mt. 7 : 11) remind us of Jesus' own self-giving love. Jesus' admonition, 'Let the children come unto me ... for to such belongs the Kingdom of God' (Mk. 10 : 14), has been interpreted to mean that children have a pure and an open heart, etc., which qualify them for the Kingdom. Nevertheless one can see Jesus' attitude to children as persons with all the dignity ascribed to an individual big or small. Such an attitude to children belongs both to the family and to the church, the two primary milieux of growth.

St. Paul shows in Colossians (Col. 3 : 12-25) how values such as compassion, kindness, lowliness, meekness, etc., which should be found in the church have to be practised in the family between husbands and wives, fathers and children, and even between masters and slaves.

¹ Ronald de Vaux, *Ancient Israel*, 2 Vols., (New York : McGraw-Hill Book Company, 1965), p. 49.

² The presupposition of the value of the gift and its extremely great importance among the different peoples, is that it hardly means material, but that it is filled with spiritual values. (See Pedersen, *Israel : Its Life and Culture*, p. 236.)

The growth of the laity—the members of the body of Christ—will have to receive sufficient attention at home in growing up in family relationships. The Gazzada report referring to the kind of nurture the family offers states :

It provides a training ground for parents as well as for children, in which the giving and receiving of forgiveness, mutual patience and forbearance are learned. .¹

Therefore the alarm that the New Delhi Assembly raises cannot be treated lightly. It says, 'Adults have a diminishing influence and children's personalities are largely shaped by their own contemporaries where homes are emptied of their cultural, educative and economic function and reduced to mere dormitories.'²

The Indian church has a special responsibility to retain the values of family life when the nuclear family is still a dominant social unit. If there is something that the Indian Church can do for its own situation, then it should not be imitating the West for a group culture, for in India the 'death of family' is hardly thinkable. Laity formation belongs both to the family and to the church.

B. Laity as the Gathering and the Scattering Community

Here is a question on the structure of the Christian congregation which has to be answered from an understanding of the concept of the church in the world. New Delhi said that '...one of the main hindrances in the pursuit of the evangelistic calling of the church lies in the traditional structure of the local congregation.'³

The problem of structure emerges from the widespread experience of limited relevance of existing structures to many aspects of a highly differentiated and complex society. Lay persons experience the problem as an insulation of religious spheres from their daily worlds of work and public responsibility. The clergy experience this as a limitation of their access to the dynamic forces

¹ World Council of Churches, *Laity Formation*, p. 69.

² *The New Delhi Report*, p. 211.

³ *The New Delhi Report*, p. 189.

of society. The issue is the unity in the mission of the laity. When this unity is forgotten a segregated religious experience results in dividing the church and the world.

An ecumenical study calls the introverted nature of the church as a 'come structure' and a 'care structure' and describes them as follows :

..generally the local parish congregation as we know it is structured for everything else but for mission and evangelism. Its basic structure is what we have called a 'come' structure. Such a 'come' structure does not enable Christians to go, i.e. to go out on mission and evangelism.¹

The 'come' structure is often largely unproductive. The 'come' structure is inadequate. This fact calls for the emergence of new structures. A characteristic of the new structure envisaged by ecumenical councils is seen in the rhythm of coming in and going out. New Delhi describes it as a two-way channel. The document invites laypersons to provide a two-way channel of communication between the church and the world. Uppsala calls it a double movement : 'an inward and an outward movement.' The document points to the variety of apostolic activities and sees the church being called out of the world and sent into the world. The two-way movement will be possible for the church only if the world is seen from a Christian perspective, in contrast to the Greek or Hindu view of considering the material world as evil or an illusion.

1. *A Christian Perspective of the Secular*

The New Delhi report expresses a concern that there is too often a wrong distinction between the 'religious' and the 'secular.' It finds the remedy in the affirmation that the whole creation belongs to God. It states,

A negative concept of the secular as a place where the light does not shine, could enclose the members of the church in a ghetto of their own making. It is necessary to affirm, by word and deed, the fact that all of creation is God's, the theatre of his judgment and mercy and glory.²

¹ Hans-Jochen Margull, 'An Ecumenical Study : Structures for Missionary Congregations,' *Laity* 18 (November 1964) : 7.

² *The New Delhi Report* 1961, p. 203.

Evanston declares that God is both the Creator of the world and its Redeemer. Uppsala makes an all-inclusive statement. Bringing both the church and the world under the will of God it says,

No structures—ecclesiastical, industrial, governmental or international lie outside the scope of the church's task as they seek to carry out their prophetic role in understanding the will of God for all men.¹

This is not going back to the establishment of ecclesiastical-hierarchical authority over the world ; rather, it provides for the church to go forward and take upon herself the servant role of her Lord.

It is in the continuing rhythm of withdrawal from and return into the world that the laity can share in Christ's ministry of restoring the world to Himself. We will call the first phase of rhythm as 'growing in the fellowship of saints' and the second 'the growth of reaching out'—the two reciprocal ways to grow.

2. *Growing in the Fellowship of Saints*

(a) *The Koinonia*

Evanston finds *Koinonia* both vertical and horizontal. This is to say that what the members of the church have is not simply human fellowship but something more than that. According to this definition, *Koinonia* includes fellowship with the Father and with His son Jesus Christ through the Holy Spirit. It also means fellowship with the saints in the church triumphant. It is the life of the whole church militant on earth and triumphant in heaven with its unity in one Lord.

Such a broader perspective is essential to see the richness of growing in the 'fellowship of saints.' Then, *Koinonia* is a living relationship, an ongoing relationship of growth. The unity of 'growing in fellowship' is evidenced in the Bible in the several images of the church, which again incorporates the vertical and the horizontal dimensions :

¹ *The Uppsala Report* 1968, p. 52.

(1) The Church is many members in one body, subject to the One Lord as the Head of the Body (1 Cor. 12 : 12 ; Eph. 1 : 22 ; 4 : 15 ; 5 : 23 etc.).

(2) The church is His bride, to be united to Him, the bridegroom (Mk. 2 : 19 ; Rev ; 19 : 7 etc.).

(3) He is the one temple and the believers, the living stones (1 Pet. 2 : 19 ; Rev ; 19 : 7 etc.).

(4) The vine and the branches (Jn. 15 : 1ff).

(5) The shepherds and the flock (Jn. 10 : 1ff). Therefore growing in the fellowship of saints is growing in Christ.

(b) The Charismatic Fellowship—An Expression of Koinonia : A Manifestation of the Holy Spirit

Charisma comes from the word *charis* and means grace. *Charismata* are the things of grace or gifts. *Charisma* is used in the New Testament to indicate that the church lives solely by grace and the power of one spirit. St. Paul speaks of *charismata* which are such specific gifts of the spirit as those mentioned in Romans 12 : 6-8 and 1 Cor. 12 : 8-10, 28 : 30. These can be quite ordinary and unspectacular things, such as the gift of administration or humble service and unexpected things which take the church by surprise, such as prophecy and speaking in tongues.

An ecumenical document sets out biblical criteria as to how to discern a *charisma* :

Charismata are those gifts or events whose source is God's grace, whose purpose is a concrete service and where nature is a manifestation of the power of the Holy Spirit . . . *charismata* leads to confession that Jesus is Lord, they build up the body of Christ and they result in the harvest of the spirit whose first fruit is love (1 Cor. 12 : 3 ; 12 : 7 ; 13).¹

In the church every one receives the gift according to the measure of which he is the steward (1 Cor. 7 : 7 ; 1 Pet. 4 : 10). In this

¹ Madaleine Barot and Ralph C. Nong eds. 'Christ's Ministry and the Ministry of the Church : Report to the Fourth World Conference on faith and order,' *Laity* 15 (May 1963) : 30.

sense the church is a continuous Pentecost, a body of people who every day receive the new life in Christ through the Spirit.

In the charismatic fellowship both individuality, and corporateness develop. Each *charisma* is a manifestation of the renewing power of the Spirit. The acceptance of the *charisma* becomes the beginning of growth through action. So, no member can live alone, merely by edifying himself and foregoing the mutual edification of the body, which is the growth in the fellowship of saints.

3. *The Growth of Reaching Out : The Christian Presence*

The reaching out aspect of the nature of the church is well brought out in ecumenical discussions by the word 'presence'. By *Christian presence* we mean that the church lives not only in assembly but in dispersion, i.e. in the world.

Robert Martin-Achard, in his book *A Light to the Nations ; a Study of the Old Testament Conception of Israel's Mission to the World* (Edinburgh, 1962), writes :

The evangelization of the world is primarily a matter of presence—the presence of the People of God in the midst of mankind and the presence of God in the midst of His People.¹

This Old Testament concept of the presence is being increasingly used in discussions to balance the New Testament injunction to go, preach and to convert, thus achieving a unified biblical outlook on the mission of the church.

Proclamation and discipling certainly have deeper implications than mere proselytizing, especially in the light of our Christian understanding of the secular as we discussed it at the beginning of this section. Presence takes dynamic content when we consider the mission of the church as the mission of the whole People of God when they are dispersed in the life of the world.

¹ Cited by Hans-Ruedi Weber, 'The Ministry of the Laity-Reconsidered from an old Testament Perspective'. *Laity* 25 (July 1968) : 29.

C. Growing into the Full Stature of Christ

1. *The Need to Grow into Mature Manhood*

St. Paul tells us in Eph. 4 : 11-13 that the purpose of the gifts is for the members of the church to grow into mature manhood, to the measure of the stature of the fullness of Christ. According to the nature of the call of the laity there are two principal ways of growing which are reciprocal and which we said happen in the process of 'gathering and scattering.' A World Council document calls it *equipping* : 'A main function of the church when it is assembled is to equip its members for their Christian presence in the world.'¹

(a) *Equipping for the 'Presence'*

The Reformers were confronted with a concrete difficulty in acting upon the principle of the 'universal priesthood of all believers' which Kraemer calls the problem of the ignorance of the laity.² Kraemer points out that as early as 1526 Luther confessed that for his ideal Christian congregation he had not found a sufficient number of Christian people and he did not even see many who insisted that it should be undertaken. He further tells us that the congregations were objects of ministerial and pastoral labors and Governmental regulations and, 'the laity, although in a setting different from that before Reformation, remained as of old, objects, and in no sense became subjects.'³

It is important to exercise caution against arousing the laity in revolution. Revolutions need to be channeled ; otherwise riots or disturbance may be the chief result. Revolutions have to be seen as a series of decision-making events. Therefore the participants should be prepared for revolution. The Evanston document very well sounds the warning that, 'an active and organized laity could be a menace if it were not well instructed in

¹ World Council of Churches, 'Report of the Central Committee to the Third Assembly of the World Council of Churches 1954-1961', *Evanston to New Delhi* (Geneva 1961) : 80.

² Kraemer, *A Theology of the Laity*, p. 66.

³ *Ibid.* p. 67.

the essentials of Christian faith and life.¹ So, it is crucial that the church takes seriously the task of equipping the saints.

Presence in a complex society also means that the church can neither afford a spiritually non-intelligent laity, nor cheap evangelists who would like to proclaim the Christian faith just by condemning 'pagans'. Our Christian understanding of the purposes of God for His world has made increasingly difficult any attempt to equate Christian faith with pious religiosity. In order to eliminate any ignorance on the part of the laity, Evanston recommends that theology must be made available to lay people in the form which they recognize as relevant and essential to their purpose and task, and that clergy need acquaintance with present-day working society.

(b) Semantics ; Laity Formation as the Process of Growth

Several terms are being used to refer to the efforts made for the growth of the laity. *Training* is the traditional educational term. Educationists themselves feel that the term has to be replaced in the light of the modern understanding of education as a 'learning' process which is based on a subject to subject relationship between the teacher and the taught. 'Training' has the undertone of training something below the human level. It also has the overtone of 'conditioning' which violates the principles of individuality, dignity, freedom and the like. Therefore, it is recommended by and large that the term 'training' be avoided wherever possible as a technical term, except for situations where learning specific techniques is the main focus.

Amsterdam uses the words 'equipping and enabling.' It sees the laity as 'ill equipped'. So it asks : 'How can members of the church be enabled to see the bearing of their Christian faith on their life in their occupation ?'²

Evanston also sees the laity 'ill-equipped' for their task of ministry. So it makes its recommendations for 'equipping' the laity for their task.³

¹ *The Evanston Report*, 1954, p. 169.

² Visser 'T. Hooft, ed. *The First Assembly of the World Council of Churches* 1948, p. 155.

³ *The Evanston Report* 1954, p. 169.

New Delhi uses the word 'training' to refer to leadership development and makes recommendations for developing programmes for equipping the laity for their specific ministry. Here 'equipping' means to develop leaders which is not a higher level of service but a specialized form of service.

Uppsala refers to the educational dimension in equipping. One of the functions that Uppsala gave to the Division of Ecumenical Action is to encourage church bodies to develop or renew the work of 'educating and equipping'¹ the whole People of God, ordained and unordained for worship, witness and service in the world. By combining 'education' and 'equipping' Uppsala has recommended not only techniques and content but also developmental growth.

Nairobi, in the light of present-day changes in the development and organization of the ordained ministry, the development of more kinds of specialized ministries, and ministries open to a greater variety of persons in a greater variety of situations than ever before, recommends theological education 'to the whole people of God in the equipping of them for ministry.'²

Though 'training,' 'enabling' and 'equipping' are used interchangeably in the documents of the Assemblies of the World Council of Churches, the common trend is to bring out three basic aspects of the task :

- (1) It is equipping or providing.
- (2) It is equipping for a specific ministry.
- (3) It is equipping for a specific ministry among the *ministries* of the church.

However, it has to be noted that 'equipping' can have the undertone of looking down upon a learner.

The term 'facilitating' the growth of the laity is also used and was borrowed from the area of adult education. Like the medical doctor who facilitates the healing process of a wound and a gardener who facilitates the growth of a plant, educationists

¹ *The Uppsala Report* 1968, p. 246.

² *Breaking Barriers Nairobi* 1975, p. 92.

can also facilitate the growth of the laity. Such facilitating takes the potential of the growing person into consideration. So, we can say that, though the categories of the teacher and the taught are present, the relationship is that of a subject to another subject.

We would still look for another term which is in accordance with 1 Pet. 2 : 5 which says '...like living stones be yourselves built into a spiritual house, to be a holy priesthood...' The author of this scriptural passage sees the members of the church as living stones in the process of being built. The difference is that the ordinary stones are used as objects by the masons who use them the way they see fit. But, the living stones build one another. The allusion can be traced to the 'living soul' that *becomes in relationships*, which we dealt with in the previous chapter. Such an understanding recognizes the layperson's individuality and dignity. He/she is seen as a subject.

Secondly, 'be yourselves built,' does not mean an automatic growth to a set mechanistic pattern. Rather, it is to say : 'Take all the gifts present among yourselves, given to you by the Holy Spirit who alone brings in order, and be built by mutual edification. So, what happens is a formation which provides us with a developmental term, viz : laity formation.

The Gazzada Report which is referred to in the Uppsala Work Book introduces the term laity formation. Dr. Walz, bringing out the preference for the term over against other usages, says,

To me 'laity formation' seems to be a good term, much better than the often used phrase 'training of the laity' and still better than 'equipping the laity'. Training and equipping carry the implication that there are in the church those who train or equip and others who need to be 'trained or equipped'.¹

He recommends the use of the term laity formation for the same reason that we have seen in 1 Pet. 2 : 5. He says,

¹ World Council of Churches, *Laity Formation : Proceedings of the Ecumenical Consultation, Gazzada (Italy) September 7th-10th, 1965*, pp. 16-17.

....in laity formation there is no principal distinction between subjects and objects. Everybody forms and everybody is to be formed. All relations in laity formation are inter-relations, all dependences are inter-dependences.¹

Dr. Hans-Reudi Weber points at another important feature of 'Formation.' He says that is not a technique, but rather a process:

....while in the process of the forming of the laity various methods and techniques are used, this forming itself is not in the first place a matter of methods and techniques. It is essentially a way, a pilgrimage, an 'Abrahamic adventure'. It is a transformation of our inner being and our basic outlook on life, a process of growing into maturity.²

We will consider below such 'transformation' in laity formation in the different dimensions of growth of the church and the individual.

2. *Dimensions of Growth*

We will consider the dimensions of growth from two angles, viz., the growth of the community and the growth of the individual in community.

(a) *Growth of the Community :*

Christians by the very nature of their calling have to grow into a community and, as Christian community, they are placed in the human community to fulfill the purpose for which they have been called. Therefore the dimensions of growth for the Christian community are to seek (1) its own unity, (2) and its solidarity with the whole of mankind.

Nairobi brings out this double responsibility when it says, 'Each local congregation is called to be a community—*Koinonia*—which reflects the care and love of God for all people.'³ So we will discuss the growth of the Christian community in the perspective of its solidarity with the human community.

¹ *Ibid.*, p. 18-19.

² *Ibid.*, p. 54.

³ *Breaking Barriers Nairobi 1975*, p. 90.

New Delhi calls the Christian community to grow (a) as a worshipping community, (b) as a witnessing community, and (c) as a serving community, the three dimensions of its growth pattern.

Uppsala also recommends growth in the church's life of word and sacrament (i.e. worship), service and witness.

Evanston starts with worship and proceeds step-by-step with Christian witness and service at home and at daily work.

Nairobi includes worship and service as an integral part of the confessing community which it equates with the training of the laity.

(b) The Three Dimensions : Worship, Witness and Service.

(1) Worship—a crisis and a new meaning

With due recognition of the crisis in worship wherein some feel guilty about their lack of prayer and some have almost given up the effort to pray, Uppsala says that behind the crisis of worship there is a widespread crisis of faith.

Some have seen secularization negatively as a closed concept whereby the world moves away from the will of God. Others see it positively as a means of hope¹ which can recall us to true worship which affirms the reality of God, of man and of the world.

So the crisis of faith, contributing to the crisis of worship, has to be seen positively as man's search for a new meaning in worship. Uppsala, which had a major concern for worship, considers the following as the essential features of worship :

(a) Worship acknowledges the deep mystery which surrounds human life.

(b) Christian worship both celebrates God's mighty act in Jesus Christ and draws us into a communion with him.

(c) Jesus Christ is the centre and through the Holy Spirit the enabler of true worship.

¹ For a fuller discussion on the concept of secularization see A.Th. Van Leeuwen, *Christianity in World History*, pp. 411-422.

(d) In worship the church is called to participate fully in Jesus Christ's reconciling work among men.

We should note in the above description of the essential features an equal emphasis on the recognition of the vertical and the horizontal dimensions of human life.

(2) *Witness : Witnessing in Solidarity with the Whole of Mankind*

The Assembly documents are unanimous in recommending a course of action which breaks through boundaries for interaction and growth, an action which they call 'witness'.

Though separated by several years, it is interesting to note how each Assembly reiterates the same concern for witness in accordance with its own theme:

(a) *Hope that Comes from Christ*

Since divisions weaken the witness of the church to its Lord, Evanston urges the churches to deal with divisions wherever Christians find themselves separated by caste, class, racial or other barriers so that they will cross them, manifesting Christ's solidarity with the whole of mankind.¹

(b) *Not Being Alone*

New Delhi asserts that the Christian witness, entering obediently into the structures of the world, is a witness to the Lord who is already there. The Assembly warns that we must not do this in an attitude of superiority, but in solidarity with our fellowmen.

(c) *Source of Power for the Breakthrough*

Uppsala sees the Christian Community witnessing in solidarity with the whole of mankind. It is because the new life freed men for community, that it becomes possible to break through racial, national, religious and other barriers.²

¹ *The Evanston Report* 1954, p. 100.

² *The Uppsala Report* 1968, p. 28.

(d) *Purposeful Witness*

Nairobi affirms that the purpose of growth of the Christian community in removing cultural, age, sex, class and race barriers within the fellowship should be for creating a new atmosphere of understanding between various cultures, religions and ideologies, thus placing the Christian community in the human community.¹

Thus the proclamations of the Assemblies leave no room for separated growth in any sense except to recognize unity in diversity.

(3) *A Christian Understanding of Service*

The contributions of New Delhi and Uppsala are significant in providing a basis for a Christian understanding of service. New Delhi provides a biblical-sociological basis for designing Christian service. This is not to create a ghetto. The document affirms that Christians are called to serve together with other women and men within existing community organizations. However, its recommendation is that the pattern of Christian service should be based on the gifts in the church and the manifold needs of the changing world. This it calls a christian service.

Uppsala tries to eliminate the religious-secular dichotomy. It sees service as a synthesis of the apparent opposition between the Gospel of personal conversion and the Gospel of social responsibility. Its recommendation is that we must enlist the passion for Christ in the service of all men for whom He was content to die.² The Document supports such a view with the Pauline statement: 'We preach not ourselves but Christ Jesus as Lord and ourselves as your servants for Jesus' sake.'

Summarizing the contribution of the Uppsala Assembly on the meaning of mission, the Document says that the crying needs of the world for justice and peace, development and rescue must be the content of all our thinking about mission and evangelism.

Thus worship, witness and service, the three dimensions of the church's growth, are seen by the Assemblies of New Delhi and Uppsala.

¹ *Breaking Barriers, Nairobi, 1975, p. 84.*

² *The Uppsala Report 1968, p. 24.*

3. *The Demand on the Individual*

While it is true that the church grows in the process of her 'going out', and witnessing in solidarity with the whole of mankind, we see also a place for 'gathering,' again as a part of the process of growth of the Christian community. The same is true for the individual who is part of community. The assemblies make specific recommendations for the growth of the individuals—in the context of the community—which we call the demand on the individual.

Helping the layperson to equip himself or herself in various aspects of personal growth is part of the process of laity formation. We would call it the developmental aspects of growth which is vital for growth in the dimensions of worship, witness and service.

The recommendations of the Assemblies reflect the need for growth, both in the developmental aspects and in the other dimensions. Mostly they take the developmental aspect for granted; we would like to make the developmental aspects explicit as we proceed to examine the recommendations.

(a) Evanston lists six areas of growth : (1) worship life ; (2) knowledge of theology for the laity and, knowledge of society for the clergy ; (3) attitude formation ; (4) practice of pastoral gifts; (5) vocational fellowship ; (6) ethics of group-responsibility. The Gazzada Report likewise recommends knowledge of theology and social ethics and adds philosophy. Nairobi recommends a contextual theological education to match the variety of ministries.

(b) Uppsala emphasizes attitude formation and growing in relationships. It spells out the need to grow in formulating one's own attitude to understand others in the context of social change. The document says,

As man begins to cope with the new control over his environment which technology brings, he needs to understand the changes in attitudes toward nature, work, leisure, human relations and community, and the social, legal, institutional patterns which are required if he is to live creatively.¹

¹ *The Uppsala Report* 1968, p. 51.

It is to be noted that the recommendation of Uppsala for attitude formation calls for growth in the psychological dimension. Nairobi spells out the needs for growth in cognitive and psychological dimensions, which we will see below.

(c) Nairobi recommends growth in political *awareness* and in the development of critical consciousness. One can see the Assembly's concern in this for building up a reflecting Christian community involved in action.

Nairobi strongly affirms the growth of personhood and the worth of people living in different life situations such as a single people living in isolation, single parents, extended families, persons living in communal patterns and the like. In all this, the concern of the Assembly is the individual. Nevertheless, our attention is constantly drawn to the fact that the individual grows in the context of the community.

Nairobi calls the Christian community an *educative community* and places on it the responsibility to secure the development of the *whole human being* in which the emotional, the physical, the mental and the spiritual are related to each other, and in which 'none of them is developed at the expense of the others'. It also recommends the development of personal and social values.

(d) *Development of the Whole Human Being*

The demand on the individual is two-fold, offering two basic dimensions : (1) growth in knowledge of facts *i.e.*, the content of theology, sociology, philosophy, ethics, etc., and (2) growth in the personal development, *i.e.*, tools such as cognitive skills, ego-strengths, attitude and value orientation.

Let us also say : it should be noted that tools are not provided but developed. since we call it the two-fold demand we do not compartmentalize the two basic dimensions. Rather we contend that the social-self would emerge and will be actualized to its full potential towards the transformation of society only when the two basic dimensions form an integral part of the programmes of laity formation.

(e) Uppsala makes specific recommendations regarding the tasks of individuals. Let us see whether the Uppsala list of recommendations for individuals would fall under the two basic dimensions. Uppsala states that the individual Christian is called :

(1) to know the facts about areas of poverty and Christian responsibility for economic justice ;

(2) to pray for the needs of men everywhere and to seek wisdom and courage to meet them ;

(3) to engage in constant dialogue with others and to join with them in forming groups pledged to launch a constructive effort of education and commitment ;

(4) to urge educational authorities to include information about development in their curricula ;

(5) to become involved in projects of community development ;

(6) to make the issue of development a major factor in his electoral choice and in other political commitments ;

(7) in developed countries, to make available for development aid, by means of a voluntary self-tax procedure, a percentage of income related to the difference between what his government spends in development aid and what it should spend for this purpose ;

(8) to consider the challenge of world development in deciding on one's vocation and career ;

(9) to make a personal commitment of resources, personal and material, to the struggle for human dignity, freedom and justice.

We would place recommendations (1) and (4) under basic dimensions 'a', *i.e.*, content and the rest under 'b', *i.e.* tools. The recommendations coming under 'b' include the developmental areas as follows :

Recommendations 2 & 3 : value orientation.

Recommendations 5 & 7 : ego-strengths.

Recommendation 6 : cognitive skills values.

It should be added that the above classification cannot be maintained strictly under a given area as an act is a complex human

behaviour. So in a particular action there will be more than one area of development involved, as a decision-making process requires facts, value orientation, ego-strengths, cognitive development etc., which we will consider further in Chapter IV.

D. Purposeful Growth : Growing Towards a New Human Community

Kant once alluded to the fact that without a purpose, growth can mean making a burglar a better burglar.¹ It is therefore essential to state why we seek growth of individuals and community, i.e., towards what end? By raising the issue of ends we do not divorce ends from means. We consider growth as essentially experiential and we will be discussing that in Chapter V.

Basically we can say that laity formation is the process of the transformation of the individual, the Christian community, the human community and the whole created order, which process God has already initiated and which is contained in the promise, 'Behold, I make all things new' (Rev. 21 : 5).

Similarly the Gazzada Report on laity formation mentions the four-fold purpose of growth. Paul Verghese refers to three of them as the objectives of laity formation. W. Mohler adds the fourth, a social aspect which he thinks is motivated not so much in humanitarian considerations as in the conviction of man's being in the image of God and a brother of Christ.

1. The Four-fold Purpose of Growth According to Gazzada

(a) An Objective for the Individual in the Community

Preparing all members of the church for worshipping God on behalf of the whole creation.

(b) An Objective for the Christian Community in the World

Promoting the life of the charismatic community in the midst of the world where God dwells and can be encountered.

¹ Cf. John Dewey's treatment of the same issue as related to educational growth in *Experience and Education*, (New York : First Collier Books edition 1973), p. 36.

(c) *An Objective for the Christian Community in the Human Community*

Fulfilling the God-given Apostolate of the church in the world.

(d) *An Objective for the whole Created Order*

Establishing the right temporal order in its totality which the laity is to permeate with the spirit of the Gospel.

We can summarize these objectives and bring them under one goal, viz. growing towards an understanding and realization of the New Heaven¹ and the New Earth² which we describe below.

2. *The Pre-hension and the Apprehension of the New Heaven and the New Earth : the Meeting of the Vertical and Horizontal.*

Uppsala, which celebrates 'the breaking-in of the New' accounts for the change of the passing away of the old and the birth of the new in the event of the Easter of Jesus.³ Christ has died to the old world. His resurrection inaugurates the new by reconciling all with His Father.⁴

(a) *A New Conception of Reality*

Prof. H. Berkhof, speaking on the finality of Jesus Christ, says resurrection and finality mutually define one another. He postulates that the resurrection of Christ should not be understood in the light of our current conceptions of reality, rather, the other way round. He describes resurrection as follows :

It was not a return to a former life, but the birth of a new humanity. In the resurrected Jesus, God discloses the great future which he has in mind for his sinful and frustrated human creation. Jesus Christ is both the way which leads to this destiny, and the window through which we see it⁵.

¹ cf. objectives a & b.

² cf. objectives c & d.

³ cf. Rev. 21 : 4 & II Cor. 5 : 17.

⁴ See II Cor. 5 : 14-21.

⁵ *The Uppsala Report* 1968, p. 307.

(b) *The Breaking-in : in Time and Space*

The Metropolitan Ignatios Hazim of Latakia in the main theme address of Uppsala points out that the breaking-in happens in the church and in history. He says,

.... the amazing phrase : ' Behold, I make all things new ' must not be relegated to a future which transcends history ; it reveals the new world which is already breaking into the present aeon.¹

The New Heaven and the New Earth come within the possibility of realization only in the resurrection of Jesus Christ. Since that event it is renewing the whole created order which the church is called to discover and appropriate.

(c) *The Meaning of the Coming of the Lord*

To enable the church to participate in such renewal, the Metropolitan calls for a ' prophetic theology, ' in the first place, which is able to discern the coming of the Lord in history. He thinks that instead of interpreting events afterwards in the light of the Bible we have to live them, perceiving in them, Him who is coming, and, promoting His coming through them.

Visser 'T Hooft, on presenting ' The Mandate of the Ecumenical Movement, ' makes a similar stress on the meeting of the vertical in the horizontal. Providing the basis for the newness of mankind he says,

Mankind is one as the object of God's love and saving action. Mankind is one because of its common calling. The vertical dimension of its unity determines the horizontal dimension.²

(d) *Rediscovering the Mission of the Church*

In the mandate for mission, the Uppsala document makes a five point confession where again we see the theological basis for the church's growth in the New :

(1) Jesus Christ, incarnate, crucified and risen, is the new man.

¹ *Ibid.*, p. 299.

² *Ibid.*, p. 319.

(2) In him was revealed the image of God as he glorified his father in a perfect obedience.

(3) In his total availability for others, his absolute involvement and absolute freedom, his penetrating truth and his triumphant acceptance of suffering and death, we see what man is meant to be.

(4) Through that death on the cross, man's alienation is overcome by the forgiveness of God and the way is opened for the restoration of all men to their sonship.

(5) In the resurrection of Jesus a new creation was born, and the final goal of history was assured, when Christ as the head of that new humanity will sum up all things.¹

(e) The Literalists at a Disadvantage

The church is often confronted with a pietistic and a literalist's interpretation of the New Heaven and the New Earth based on a spiritualistic conception of things. The Assembly documents leave no room for a literalist interpretation of the New Heaven and the New Earth.

A Cuban church which lives in the midst of revolutions makes the following confession of its understanding of the 'new man'. It says,

The 'new man' does not cease to be human ; on the contrary, it is precisely the human being who has been 'born again' who can realize his full humanity, because he is freed from the chains which bound him to the sinful, anti-human past. His status of steward does not change, but the 'narrow path' now opens before him, 'an open door which none can shut'.²

Thus the Cuban church emphasizes the this-worldly nature of the church's mission which is to participate in Christ's mission. There is also the radical understanding of the 'born again' as the 'new man' which is for the lay-person to take Christ as the model.

¹ *Ibid.*, p. 28.

² 'The Confession of Faith of the Presbyterian-Reformed Church in Cuba. 1977' WCC *Exchange* 2 (May 1977): 2/1.

(f) *The Here and Now of the New Humanity*

The church for others document makes it much more concrete. It states that God's redemptive mission culminates in the coming of Christ, the true man, the head of the New Humanity. It sees the signs of the New Humanity in the renewal of the structures of society and the relationships of persons. So, it says :

His coming and his presence is the advent of the acceptable year of the Lord. It brings liberty to the captives, sight to the blind, and good news to the poor. In his earthly life as well as his new existence as the risen Lord, Christ is providing signs of the fullness of humanity, wherever men and women are led to restored relationships in love of neighbour, in service and suffering for the sake of greater justice and freedom.¹

The document sees humanization as the appropriate term which communicates in our period of history the meaning of the Messianic goal, which is the New Heaven and the New Earth.

3. *Laity and the Eschaton : A Future Oriented Community.*

The Abrahamic blessing, '....by you all the families of the earth shall bless themselves' (Gen. 12 : 3) is fully reflected in the concept of the New Humanity which is the growth of the laity in solidarity with the whole of mankind. Laity therefore, can see itself as the eschatological community only in the context of the human family which God through Christ recreates under his reign. Such an eschatological community is called to serve in the hope of final victory which the Uppsala document describes as follows :

Called as we are to take up our responsibility for mission in the future which God opens up before us, we do so in the firm and certain hope that the new humanity revealed in our risen Lord and Saviour will surely come to its glorious fulfilment in him. So, we humbly serve, in patience, and in joy, confidently expecting his final victory.²

¹ 'Final Report of the Western European Working Group and North American Working Group of the Department on Studies in Evangelism', *The Church for Others and the Church for the World* (Geneva : WCC, 1967), p. 79.

² *The Uppsala Report*, 1968, p. 36.

(a) Uppsala puts the dual nature of the Kingdom, viz. its reality and its expected realization, in the words, 'though fully real (it) is yet to be realized in his coming.'¹ It sees the work of the Holy Spirit as essential for this realization by the eschatological community. It identifies nine ways of the laity being the eschatological community which are as follows :

(1) bringing sinful men through repentance and baptism into the universal fellowship of the forgiven ;

(2) bearing witness through the church to the truth of the Gospel, and making it credible to men ;

(3) building up the church in each place through the proclamation of the world and the celebration of the Eucharist ;

(4) stirring the conscience of the church by the voice of prophets to keep her in the mercy and judgement of God ;

(5) maintaining the church in communion and continuity with the people of God in all ages and places ;

(6) equipping the church to accept and make use of the great variety of God's gifts bestowed upon its members for the enrichment of human life ;

(7) empowering the church in her unity to be a ferment in society, for the renewal and unity of mankind ;

(8) sending men into the world equipped to prepare the way for God's rule on earth by proclaiming freedom to the captives and giving sight to the blind ;

(9) awakening Christians to watch for the Lord's coming, when he will judge the living and the dead, and open the gates of his city to all his people.²

Paul Van Buren identifies a crucial aspect of the nature of the eschatological community from his analysis of the resurrection event. We see it as another way of being an eschatological community. So, we would add it to the Uppsala list.

Van Buren calls for an eschatological understanding of the biblical language. From the perspective of language analysis he

¹ *Ibid.*, p. 13.

² *Ibid.*, pp. 13-14.

introduces the testing principle that a word has its meaning in its context and a statement has its meaning in its function. For him, to say, 'Jesus is risen', is to mean that Jesus was 'of the realm of "the end"'.¹ It did not call for an empirical verification, holds Van Buren. What is verified is the action of the one who confesses it, that he acts with the urgency of his statement.

Van Buren helps us to see the need for the laity to grow in being a community that acts with the urgency of living at the realm of 'the end'.

Thus an understanding of the purpose of growth of the People of God brings out the dialectical nature of the social-self in formation, viz., (a) (i) the social-self belongs to the present. (ii) The social-self lies in the future. (b) (i) The social-self is 'this worldly' (ii) The social-self belongs to the 'wholly-other'—the New.

¹ Paul Van Buren, *The Secular Meaning of the Gospel* (London : SCM Press Ltd., 1963) p. 131.

CHAPTER IV

GROWTH TOWARD MATURITY : PERSPECTIVES FROM THE DEVELOPMENTAL THEORISTS

Introduction

'Equipping the Laity' is considered by most church groups and organizations as work among adults. One can see this from the nature of programmes being designed under the area of 'laity training'. Our own conviction is that laity formation covers the entire life span. We contend that the growth of adult laity depends very much on the growth of the person in his or her earlier stages of development. Therefore, the success of the programmes of adult laity will depend on the kind of maturity the person has achieved. While popular understanding of adulthood like 'adult-franchise' refers to the chronologically accepted stage, the adulthood that the psychologists refer to is the maturity that is thought of in terms of cognitive development, psycho-social development, moral development, and the like.

In this chapter we look for perspectives from the developmental theorists Piaget, Erikson and Kohlberg, representing cognitive, psycho-social and moral spheres of human development. We will, by a descriptive method, show how adulthood demands (a) an experiential growth, and (b) a sequential growth.

The church in South India has limited access to the literature of developmental theorists. Most readers there will not be familiar with the material. Therefore we incorporate summaries of the theories in the text, both for introduction and for easy access to the material, as we discuss the issues.

A. Experience as the Milieu of Growth

Experiential learning as against rote learning is recommended specifically by andragogical theorists such as Malcolm Knowles.

We will deal with his andragogical model in Chapter VI. A philosophical treatment of the concept of experience is provided in Chapter V. In this section we describe the role and dynamics of experience from a psychological point of view. For this purpose we now return to the developmental theorists.

1. *Piaget's Model of Cognitive Growth*

Piaget's model of cognitive growth has four basic characteristics from which the model derives its titles.

(a) *An Experiential Model*

Ginsburg and Opper make the following observations on Piaget's understanding of experience.

(1) Piaget is an interactionist. According to Piaget intellectual development results from an interplay between internal and external factors.

Piaget does not believe that the infant's development unfolds solely as a result of some kind of physical maturation, as would a simple maturationist. His position is that maturation has a role, but is certainly not the only factor in development. He believes that the effects of the environment are quite important, as the environmentalists would maintain. His position incorporates elements of both traditions.

(2) He brings both the traditions together because of his central theme that the infant is *active*; that is, he seeks contact with the environment. So, according to Piaget, environment does not mould behaviour by simply imposing itself on a passive subject, evoking the infant's response and rewarding it. The infant's curiosity does not let him wait for environmental events to happen rather he reaches out for them and seeks increased levels of stimulation and excitement.

(3) When some environmental event¹ occurs, the infant does not register it passively, but instead he interprets it. It is this interpretation, not the event itself, which affects his behaviour. The infant does not passively register a mere 'copy' of reality; instead he interprets, constructs and assimilates, or, in short, gives meaning to the event.

Ginsburg and Oppen conclude,

Experience, then, does not exert effects *on* an infant, but instead, exerts effects *with* an infant; that is, the child modifies raw experience as much as it changes him.²

(b) *An Evolutionary Model*

Piaget's model can also be understood from his definitions of intelligence. Piaget tries to understand intelligence as one kind of biological achievement, which allows the individual to interact effectively with the environment at a physiological level.

A second way that Piaget tries to understand intelligence is as a form of equilibrium toward which all the cognitive structures tend. The use of the term 'equilibrium', borrowed from physics, implies a balance, a harmonious adjustment between the person's mental actions (the cognitive structures) and his environment. The environment disturbs the equilibrium. But the individual is capable of performing mental actions to restore the balance. The equilibrium is not immediately achieved. The cognitive structures only gradually 'tend' towards equilibrium. The result is the child's gradual attainment of increasingly effective intellectual structures. It is an evolutionary and a dynamic process.

¹ Suppose we have two infants, one who is capable of anticipations concerning adults and one who is not. Both witness an adult who rises and puts on a coat. One infant cries and the other remains calm. 'Experience'—seeing the adult get up and put on the coat—has affected the infants differently. The explanation is that one infant expected him to leave and the other did not. The infants interpreted the events in different ways. We might even say that there existed two different 'realities', each one constructed by the infants. The infants assimilated the perceived event into their differing expectations concerning adult behaviour. This assimilation or interpretation gave the event meaning and produced the subsequent behaviours.

See Herbert Ginsburg and Sylvia Oppen, *Piaget's Theory of Intellectual Development: an Introduction* (New Jersey: Prentice Hall, Inc., (1969), p. 70.

² *Ibid.*, p. 70.

Piaget believes that knowledge is not given to a passive observer ; rather, knowledge of reality must be discovered and constructed by the activity of the child. Thus we see intelligence involves biological adaptation, equilibrium between the individual and the environment, mental activity and gradual evolution.

(c) An Optimum-Level of Growth Model

Piaget does not emphasize individual differences in intelligence. Piaget is not concerned with whether one person is more intelligent or more clever than another. Piaget recognizes that differences in intellectual ability do exist. His concern is to provide a description of the general form of thought. It is not the average level of cognitive function that Piaget's theories of cognitive development describes, rather 'they depict the optimum capability of thought at a given period in development.'¹

The concept of optimum-level of growth shows that the cognitive development may exhibit a time lag in the developmental sequence in certain individuals. According to this observation a child of twelve years, instead of functioning at the formal operational level, may be seen functioning at the concrete operational level. This has implications for the employment of educational methods according to growth levels of learners.

(d) A Constructivist Model

Piagetian model can be described as a sequential model or a 'stage model' which we will describe below. Moreover, the form of psychology that Piaget applies is closely linked to a certain form of epistemology that best suits genetic psychology. Inhelder, in the 'foreward' for *Piagetian research : compilation and commentary*, writes,

Constructivism implies that knowledge is not acquired merely under the impact of empirical experience, as suggested by behaviourist theory, although of course such impact is not entirely excluded from the process. It is also opposed to innate theory....(maturation being a factor which intervenes, but not exclusively). Constructivism emphasizes the

¹ *Ibid.*, p. 15.

child's or the subject's activity during the course of cognitive development : in other words, everything derives from actions and is eventually translated into coherent and logical thought operations.' ¹

Piagetian theory is such a constructivist model which we will further bring out as we discuss Piaget's interaction theory below.

2 . *Piaget's Inter-action Theory and Reality*

For Piaget, reality is determined by the type of structure with which it is apprehended. The reality of a 4 year-old child is not the same as that of a 7 year-old, nor the same as that of a 14 year old. The different 'realities' are equally legitimate since the things that a 4 year old sees and believes are as real to him as the things a 14 year-old sees and believes.

Therefore the inter-action theory stresses : (i) the inter-relationship between the knower and the known in the act of discovering reality, with each element making a more or less equal contribution ; (ii) it acknowledges the importance of the environment which determines the development of thought to a certain extent. The child in no instance comes to a situation with a *tabula rasa*.

Ginsburg and Oppen summarize the dynamics of experience in Piaget's model. They show how a child with a past experience grows into a new experience in the following words :

He comes with a mental structure, or accumulation of experience in the form of schemes, and these will influence his apprehension of reality. This means that for the child reality is not an objective phenomenon which has its own independent experience. Reality is determined by the type of structure with which it is apprehended.²

Therefore, when we say experience is the milieu of growth we are with Piaget in that the milieu is the subject-object relationship and experience is the interpretation of that interaction and the

¹ See Sohan and Celia Modgil, *Piagetian Research : compilation and commentary* (London : Publishing Company Ltd., 1976), p. 7.

² Ginsburg and Oppen, *Piaget's Theory of Intellectual Development*, p. 217.

final assimilation, all of which constitute critical elements in the process of construction of structures—the cognitive growth.

3. *The concept of Epigenesis*

Embryology is the pace of origin for the epigenetic principle. Erikson borrows it from that science, in order to serve as the basic law by which a greater insight might be gained into the human development of the entire life cycle. Erikson writes,

Whenever we try to understand growth, it is well to remember the *epigenetic principle* which is derived from the growth of organisms *in utero*. Somewhat generalized, this principle states that anything that grows has a *ground plan* and that out of this ground plan the *parts* arise, each part having its time of special ascendancy, until all parts have arisen to form a *functioning whole*.¹

Erikson further exemplifies the concept of the 'time of special ascendancy' from physiology. Erikson draws from C. H. Stockard,² when the latter treats of the sequence of physiological development in utero: In the physiological sequence of development each organ has its time of origin. This time factor is as important as the place of origin. If the eye, for example, does not arise at the appointed time, it will never be able to express itself fully. When the moment for the rapid outgrowth of some other part arrives, such arrival of a new stage tends to dominate the less active region and suppress the belated tendency for eye expression.

Erikson also points out from the same study that the organ which misses its time of ascendancy is not only doomed as an entity; it endangers at the same time the whole hierarchy of organs. Erikson takes this meaning of epigenesis from the embryologist as it is employed in reference to the sequence of development of the fetus *in utero*; he sees the continuous growth of the maturing organism in the social context of child development; and he shows the contribution of psychoanalysis for a fuller understanding of human development. Erikson writes,

¹ Erik H. Erikson, 'Growth and Crises of the Healthy Personality,' *Psychological Issues*, Monograph I (1959) 1 : 52.

² C. H. Stockard, *The Physical Basis of Personality*, New York : W. W. Norton & Co., Inc. 1931), cited by Erik H. Erikson, *Childhood and Society*, p. 65.

...the infant has now left the chemical exchange of the womb for maternal care within the training system of his society. How the maturing organism continues to unfold by developing not new organs, but a prescribed sequence of locomotor, sensory, and social capacities is described in the literature of child development. Psycho-analysis had added to this an understanding of the more idiosyncratic experiences and conflicts by which an individual becomes a distinct person.¹

In this way Erikson takes three processes into consideration as he defines psycho-social development : (a) the processes inherent in the organism ; (b) the organisation of experience in the individual ego ; and (c) the social process of organisation that gives rise to roles. Thus, a human being, according to Erikson, is at all times an organism, an ego, and a member of a society, and is involved in all three processes of organization.

4. *The Invariant Order of Stages in Identity Formation*

The invariant order is common to cognitive development, moral development, and psycho-social development in identity formation.

Cognitive development is based on invariant order. This is to say that cognitive development does not necessarily correspond to the chronological biological growth, rather, it progresses chronologically, but always in an invariant sequence. Invariant sequence means that a person cannot reach stage three before developing stages one and two. Growth is possible only to the next immediate stage and not to the one above it.

Moral development similarly implies stages of growth in invariant order or sequence under varying environmental circumstances. Stages are hierarchical integrations. This implies that higher stages include lower stages as-components reintegrated at a higher level.

The features of the invariant order found in cognitive and moral developments apply to the developmental stages in identity formation as well. Erickson, relating identity development to the epigenetic point of view says,

¹ Erik H. Erikson, *Childhood and Society*, p. 66.

Identity develops through all earlier stages ; it begins way back when the child first recognizes his mother and first feels recognized by her, when her voice tells him he is somebody with a name, and he's good. He already then begins to feel that he's somebody, he's an individual. But he has to go through many stages until he reaches the adolescent crises....Identity means an integration of all previous identification and self-images, including the negative ones.¹

The negative identifications that Erikson talks about refer to the interferences in the developmental process. It is the successful balancing of such effects which results in the successful completion of a certain stage. The attainment of one stage is the beginning of the next but never one above which is called the invariant order in identity formation.

However, we make the following observation regarding a variance in the invariant order of identity formation. In the development of personality one does or does not reach a cognitive or a moral level whereas in ego development, one can reach a higher stage, but if the growth in the lower stage had suffered, the higher stages would not be strong either. This, the invariant order of identity formation refers to the successful negotiation of the ego crisis of one stage for the development of the one above.

5. *Stages in Piaget's Model of Cognitive Growth*

Piaget distinguishes four stages (in invariant order) in the development of intelligence : first, the sensori-motor period before the appearance of language ; second, from about two to seven years of age, the pre-operational period which precedes real operations ; third, the period from seven to twelve years of age, a period of concrete operations ; and finally, after twelve years of age, the period of formal or 'propositional' operations.

(a) *Sensorimotor Stage*

Sensorimotor intelligence lays its premise mainly on actions, movements and perceptions without language. These actions

¹ Richard I. Evans, *Dialogue with Erik Erikson* (New York : Harper & Row, 1967), p. 35 f.

are coordinated in a relatively subtle way under what Piaget calls 'schemata of action'. In the coordination of these movements into a system, the child comes to realize that objects have permanence.

Thus the sensorimotor stage (Approximately birth to two years) is characterized by development from a state of reflex activity to an organized sensorimotor action system which permits increasing mastery of objects in the environment.¹

(b) Pre-operational Stage

The pre-operational stage (approximately two to seven years) is a transition period from the predominantly egocentric stage of early childhood to the early forms of social behaviour, socio-centric speech, and conceptual thought, which become more obvious toward the end of the pre-operational stage.

The primary achievement of the pre-operational period is the emergence of the phenomenon of signification — the business of making one thing stand for, or signify another. In Piagetian terms, the first of these two things is a signifier, the second a significate. Therefore this period is characterized by symbolic activity. The child develops symbolization and acquires more facility in language.

During the pre-operational stage the child does not use logical operations in his thinking. The pre-operational child cannot proceed from the particular to the general, nor from the general to the particular. Instead, he or she proceeds from one particular to another. The notions of the child fluctuates between the two extremes of generality and individuality. Whereas the younger infant was self-centered in respect of sensori-motor actions, the pre-operational child is self-centered (egocentric) with respect to thoughts.

The stage can be divided into two further stages, namely the pre-conceptual stage (two to four years) and the stage of intuitive thinking (four to seven years). At the preconceptual stage he

¹ For a short summary of the six sub-stages of this period see Ginsberg and Oppen, *Piaget's Theory of Intellectual Development*, ppl 66-68.

is unable to form concepts. He has some general ideas, which Piaget calls 'pre-concepts', i.e., a way of thinking midway between reference to specific objects and a genuine understanding of classes.

The second, more advanced phase (four to seven years) of the pre-operational stage is that of intuitive thought or intuitive use of concepts. The judgement of the child at this stage is intuitive and subjective but deals with somewhat more complex configurations than in the previous one. The child at this stage learns by trial and error method. This results in the conservation of different viewpoints.

(c) Stage of Concrete Operations

Around seven years of age, the construction of operational structures gives the child the means to know the world within systems of logical classification, seriation, numbers, spatial and temporal coordinates and causality. These systems and operations include such acts as those of compensation, identity and reversibility. However, these operations do not deal with propositions or hypotheses, which appear only in the last stage of formal operations.

An illustration of concrete operations is that concerned with classifying objects according to their similarity and their difference. This is accomplished by including the subclasses within larger and more general classes, a process that implies inclusion and is only fully operational around seven to eight years of age.

During the stage of concrete operations (approximately seven to eleven years) mobile and systematic thought organizes and classifies information. Thought is no longer centred on a particular state of an object. It can follow successive changes through various types of detours and reversals, but because the operations are tied to actions they are concrete rather than abstract. The attainment of the act of reversibility is the main feature in the development of the child's transformation from pre-operational to concrete operational thought.

(d) *Stage of Formal Operations*

The last stage according to Piaget of intellectual development begins on an average at eleven or twelve years of age and is characterized by the development of formal, abstract thought operations. The child becomes capable of reasoning, not only on the basis of objects, but also on the basis of hypotheses and is able to perform 'operations on operations', in a systematic manner. The formation of hypotheses and of deducing possible consequences from them, leads to a 'hypothesis-deductive' level of thought which expresses itself in linguistic formulations of propositions and logical constructions.¹

Sohan and Modgil point out that there are developmental theorists such as P. K. Arlin who maintain that recent research relating to the Piagetian stage of formal operations suggest that consistent, progressive changes in thought structure may extend beyond the level of formal operations, offering evidence to support the hypothesized fifth stage. According to this research two formal stages are defined operationally: the problems solving stage and the problem finding stage.²

B. *Sequences in Maturing*

Erikson and Kohlberg build up their respective theories of maturing based on Piaget's model of sequential growth. We describe them below.

1. *The Eriksonian Model*

The Eriksonian model is a description of the growth of the human person as a series of crises in psychological development in terms of alternative basic attitudes such as Trust vs. Mistrust; Autonomy vs. Shame and Doubt; Initiative vs. Guilt; Industry vs. Inferiority; Identity vs. Role Confusion; Intimacy vs. Isolation; Generativity vs. Stagnation, and Ego-Integrity vs. Despair.

A successful negotiation of the crises will result in the emergence of ego-strengths each of which is a formation of the particular stage and a crucial factor for the successful negotiation of the

¹ See Sohan and Celia Modgil, *Piagetian Research*, pp. 37-44.

² *Ibid.*, p. 46.

crisis of the next stage. The corresponding ego-strengths are : Hope, Will, Purposefulness, Competence, Fidelity, Love, Care, and Wisdom which we describe below :

The stages of development of Ego-strengths are functionally related to the maturity of the persons. The corresponding stages of physiological maturity are called (1) Oral Sensory ; (2) Muscular Anal ; (3) Locomotor Genital ; (4) Latency ; (5) Puberty and Adolescence ; (6) Young Adulthood ; (7) Adulthood ; and (8) Maturity.

Like the Piagetian model the Eriksonian model is also experiential, hierarchical, invariant, constructivist, and evolutionary. In addition the Eriksonian model is Epigenetic as described above.

2. *The Eriksonian Stages of Identity Formation*

(a) *Stage 1 : Basic Trust Vs. Basic Mistrust*

This is the stage of infancy. The infant's first social achievement is his willingness to let the mother out of sight without undue anxiety because she has become an inner certainty as well as an outer predictability. Erikson notes,

Such consistency, continuity, and sameness of experience provides a rudimentary sense of ego identity which depends, I think, on the recognition that there is an inner population of remembered and anticipated sensations and images which are firmly correlated with the outer population of familiar and predictable things and people.¹

Erikson ascribes the amount of trust derived from earliest infantile experience to the quality of the maternal relationships. Such societal meaning of wider belongingness is essential for the continuity of development toward a final integration of the individual life style. Erikson recommends that parents not only must have certain ways of guiding by prohibition and permission ; they must also be able to represent to the child a deep, an almost somatic conviction that there is a meaning to what they are doing. This basic trust must maintain itself throughout life.

¹ Erik H. Erikson, *Childhood and Society*, 2nd ed., enl. (New York : W.W. Norton & Company Inc., 1963), p. 247.

(b) Stage 2 : Autonomy Vs. Shame and Doubt

This is the stage of Early Childhood.

Muscular maturation sets the stage for experimentation with two simultaneous sets of social modalities : holding on and letting go. As is the case with all of these modalities, their basic conflicts can lead in the end to either hostile or benign expectations and attitudes.

Thus to hold can become a destructive and cruel retaining or restraining, or it can become a pattern of care : to have and to hold. To let go, too, can turn into an inimical letting loose of destructive forces, or it can become a relaxed 'to let pass' and 'to let be.'

Firmness, at this stage, must protect the child against the potential anarchy of his as yet untrained sense of discrimination his inability to hold on and to let go with discretion.

As his environment encourages him to 'stand on his own feet,' it must protect him against meaningless and arbitrary experiences of shame and of early doubt.

This stage becomes decisive for the ratio of love and hate, cooperation and willfulness, freedom of self-expression and its suppression. From a sense of loss of selfcontrol and of foreign over-control comes a lasting propensity for doubt and shame.

(c) Stage 3 : Initiative Vs. Guilt

This is the stage of play. Initiative constitutes a new hope and a new responsibility. It is a vigorous unfolding of the stage. In this a crisis, more or less beset with fumbling and fear, is resolved, in that the child suddenly seems to 'grow together' both in his person and in his body. He appears 'more himself', more loving, relaxed and brighter in his judgement, more activated and activating. He is in free possession of a surplus of energy which permits him to forget failures quickly and to approach what seems desirable with undiminished and more accurate direction. Initiative adds to autonomy the quality of undertaking, planning and 'attacking' a task for the sake of being active and on the move, where before self-will, more often than not, inspired acts of defiance or, in a milder form, protested independence.

The danger of this stage is a sense of guilt over the goals contemplated and the acts initiated in one's exuberant enjoyment of new locomotor and mental power : acts of aggressive manipulation and coercion which soon go far beyond the executive capacity of organism and mind and therefore call for an abrupt halt on one's contemplated initiative, resulting in a sense of guilt. The successful negotiation of the crisis will bring about the emergence of ego-strength.

(d) *Stage 4 : Industry Vs. Inferiority*

This is the stage of early school. Before the child, psychologically already a rudimentary parent, can become a biological parent he must begin to be a worker and potential provider. He develops a sense of industry, i.e., he adjusts himself to the inorganic laws of the tool world. His ego boundaries include his tools and skills. The *fundamentals of technology* are developed, as the child becomes ready to handle the utensils, the tools, and the weapons used by big people.

The child's danger, at this stage, lies in a sense of inadequacy and inferiority. If he despairs of his tool partners, he may be discouraged from identification with them and with a section of the tool world. When the child despairs of his mastery of the tool world, he considers himself doomed to mediocrity or inadequacy. It is at this point that wider society becomes significant in its ways of admitting the child to an understanding of meaningful roles in its technology and economy.

(e) *Stage 5 : Identity Vs. Role Confusion*

This is the stage of adolescence. With the establishment of a good initial relationship to the world of skills and tools, and with the advent of puberty, childhood proper enters a new stage.

The integration now taking place in the form of ego identity is more than the sum of childhood identifications. It is the accrued experience of the ego's ability to integrate all identifications with the vicissitudes of the libido, with the aptitudes developed out of endowment, and with the opportunities offered in social roles. The sense of ego identity, then, is the accrued confidence that the inner sameness and continuity prepared in the past are matched by

the sameness and continuity of one's meaning for others, as evidenced in the tangible promise of a career.

The danger of this stage is role confusion. It is the inability to settle on an occupational identity which disturbs individual young people. To keep themselves together they temporarily overidentify, to the point of apparent complete loss of identity, with the heroes of cliques and crowds.

The adolescent mind is essentially a mind of the moratorium, a psychosocial stage between childhood and adulthood, and between the morality learned by the child, and the ethics to be developed by the adult. It is an ideological mind ; and indeed, it is the ideological outlook of a society that speaks most clearly to the adolescent who is eager to be affirmed by his peers, and is ready to be confirmed by rituals, creeds, and programs which at the same time define what is evil, uncanny, and inimical. In order not to become cynically or apathetically lost, young people must somehow be able to convince themselves that those who succeed in their anticipated adult world thereby shoulder the obligation of being the best.

(f) *Stage 6 : Intimacy Vs. Isolation*

The strength acquired at any stage is tested by the necessity to transcend it in such a way that the individual can take chances in the next stage with what was most vulnerably precious in the previous one. Thus, the young adult, emerging from the search for and the insistence on identity, is eager and willing to fuse his identity with that of others. He is ready for intimacy, that is, the capacity to commit himself to concrete affiliations and partnerships and to develop the ethical strength to abide by such commitments, even though they may call for significant sacrifices and compromises.

The counterpart of intimacy is distantiation : the readiness to isolate and, if necessary, to destroy those forces and people whose essence seems dangerous to one's own, and whose 'territory' seems to encroach on the sphere of one's intimate relations. It is only now that true genitality can fully develop ; for much of the sex life preceding these commitments is of the identity-searching kind, or is dominated by phallic or vaginal strivings which make of sex-life a kind of genital combat.

The utopia of genitality should include :

- (1) mutuality of orgasm
- (2) with a loved partner
- (3) of the other sex
- (4) with whom one is able and willing to share a mutual trust
- (5) and with whom one is able and willing to regulate the cycles of
 - (a) work
 - (b) procreation
 - (c) recreation
- (6) so as to secure to the offspring, too, all the stages of a satisfactory development.

The danger of this stage is isolation, that is the avoidance of contacts which commit one to intimacy with another.

(g) Stage 7 : Generativity Vs. Stagnation

Generativity is primarily concerned with establishing and guiding the next generation, although there are individuals who, through misfortune or because of special and genuine gifts in other directions, do not apply this drive to having and caring for their own offspring. The ability to lose oneself in the meeting of bodies and minds leads to a gradual expansion of ego-interests and to a libidinal investment in that which is being generated.

Generativity thus is an essential stage on the psychosexual as well as on the psychosocial schedule. Where such enrichment fails altogether, regression to an obsessive need for pseudo-intimacy takes place, often with a pervading sense of stagnation and personal impoverishment. Individuals, then, often begin to indulge themselves as if they were their own—or one another's—one and only child ; and where conditions favor it, early individualism, physical or psychological, becomes the vehicle of self-concern.

(h) Stage 8 : Integrity Vs. Despair

Only in him who in some way has taken care of things and people and has adapted himself to the triumphs and disappointments inherent in being, the originator of others or the generator

of products and ideas—only in him may gradually ripen the fruit of these seven stages.

It is the ego's accrued assurance of its proclivity for order and meaning. It is a post-narcosistic love of the human ego—not of the self—as an experience which conveys some world order and spiritual sense, no matter how dearly paid for. It is the acceptance of one's one and only life-cycle as something that had to be and that, by necessity, permitted of no substitutions : it thus means a new ; a different love of one's parents. It is a comradeship with the ordering ways of distant times and different pursuits, as expressed in the simple products and sayings of such times and pursuits. Although aware of the relativity of all the various life styles which have given meaning to human striving, the possessor of integrity is ready to defend the dignity of his own life style against all physical and economic threats.¹

3. *Crisis and Epigenesis : the Development of Ego Strength*

For Erikson the chronological age, physiological growth, and the stages of growth of ego strengths correspond to one another in the growth process of psycho-social crisis. Erikson takes the meaning of the word crisis from its traditional usage where a crisis in medicine meant a turning point for better or for worse, a crucial period in which a decisive turn one way or another is unavoidable. He relates it to man's total development and writes :

Such crisis occur in man's total development sometimes more noisily, as it were, when new instinctual needs meet abrupt prohibitions, sometimes more quietly when new opportunities, and when new aspirations make it more obvious how limited one (as yet) is.²

Erikson points out that the development of ego-strengths takes place epigenetically out of a crisis situation. In such development, each item has its time of ascendance and crisis, yet each persists throughout life. Crisis is the specific task which is presented at each phase of development, and which must be solved therein. Erikson writes,

¹ See *Ibid.*, pp. 247-269.

² Erik H. Erikson, *Insight and Responsibility* (New York : W. W. Norton and Company Inc., 1963), p. 139.

At a given age, a human being, by dint of his physical intellectual and emotional growth, becomes ready and eager to face a new life task, that is, a set of choices and tests which are in some traditional way prescribed and prepared for him by his society's structure. A new life task represents a crisis whose outcome can be a successful graduation, or alternatively, an impairment of the life-cycle which will aggravate future crisis. Each crisis prepares the next, as one step leads to another ; and each crisis also lays one more cornerstone for the adult personality.¹

Erikson identifies eight ego-strengths corresponding to the eight stages of psychosocial development, each developing out of a crisis or the nuclear conflict :

(a) *The Development of the Ego-strength of Hope*

The first crisis occurs during the oral phase. It involves the effort to establish a healthy ratio and relation of basic trust to basic mis-trust. According to Erikson this trust determines much of the individual's capacity for simple faith. Consequently it also determines his future contribution to his society's store of faith—which, in turn, will feed into a future mother's ability to trust the world in which she teaches trust to new-comers.² This conflict, therefore, remains a source of hope and of doom throughout life.

(b) *The Development of Will*

The second crisis occurs during the muscular anal phase. The conflict is that of autonomy vs. shame and doubt. The conflict develops the infantile sources of what later becomes a human being's will in its variations of willpower and wilfulness. The resolution of this crisis will determine whether an individual is apt to be dominated by a sense of autonomy, or by a sense of shame and doubt. The way this doubt is met by the grown-ups determines much of a man's future ability to combine an unimpaired will with ready self-discipline, rebellion with responsibility.

¹ Idem, *Young Man Luther* (London : Faber & Faber, 1959), p. 248.

² *Ibid.*, p. 249.

(c) *The Development of Purpose*

This is the locomotor-genital phase. The conflict is between initiative and guilt. Erikson describes it as 'the strength of aims direction fed by fantasy yet not fantastic, limited by guilt yet not inhibited, morally restrained yet ethically active.'¹

Purpose is the courage to envisage and to pursue valued goals. Purposeful action is uninhibited action by guilt or by fear of punishment.

(d) *The Development of Competence*

This is the latency phase. The crisis is of industry and inferiority. The resulting ego-strength is competence.

A sense of competence characterizes what eventually becomes workmanship. The rudiments of competence and of reasonableness prepare in the child a future sense of workmanship without which there can be no strong ego. Erikson defines competence as 'the free exercises of dexterity and intelligence in the completion of tasks, unimpaired by infantile inferiority.'²

(e) *The Development of Fidelity*

The crisis occurs during the phase of puberty and adolescence. The negotiable factors of the stage are identity and role confusion. The emerging ego-strength or virtue is fidelity.

Fidelity is 'the ability to sustain loyalties freely pledged in spite of the inevitable contradictions of value systems.'³ Erikson considers it the cornerstone of identity which receives inspiration from confirming ideologies and affirming companions. Youth needs confirming adults and affirming peers.

Identity and fidelity are necessary for ethical strength. It should come from the adult. Youth offer their loyalties and energies to the conservation of that which feels true to them and to the correction or destruction of that which has lost its regenerative significance. Erikson observes that adolescence is thus a vital

¹ Idem, *Insight and Responsibility*, p. 122.

² *Ibid.*, p. 124.

³ *Ibid.*, p. 125.

generator in the process of social evolution. Therefore identity formation is the reciprocal action of the society, yielding its influence on the individual and the individual maintaining his fidelity to the society. This is an ideological seeking after an inner coherence and a durable set of values. Erikson calls it fidelity.

(f) The Development of Love

Love emerges in young adulthood in trying to resolve between intimacy and isolation and resulting in shared identity between partners.

There are many forms of love, from the infant's comfortable attachment to the mother to the passionate love of the adolescent. Love in the evolutionary sense is the transformation of the love received throughout the preadolescent stage of life into the care given to others during adult life.

Erikson emphasizes that identity proves itself strongest where it can take chances with itself. Man develops a selectivity of love which is the shared identity between mates and partners for the mutual verification through an experience of finding oneself, as one loses oneself, in another. Love in its truest sense presupposes identity and fidelity.

(g) The Development of Care

Care emerges in adulthood through a successful negotiation between generativity and stagnation. Care is a quality essential for psychosocial evolution. Care is the widening concern for what has been developed by love.

Man imparts meaning to the child's bodily experiences. He conveys a logic much beyond the literal meaning of the words he teaches. He transmits the rudiments of hope, will, purpose and competence. Erikson thinks that an understanding of this interlocking of human life stages will help us to see that adult man is so constituted as to need and to be needed. Generativity, as the instinctual power behind various forms of selfless caring, potentially extends to whatever a man generates and leaves behind, creates and produces.

(h) *The Development of Wisdom*

The development of wisdom as an ego-strength relates to the physiological phase of maturity being the last stage in the human life-cycle.

Wisdom is based on a concept of the whole life. Wisdom maintains and conveys the integrity of experience, in spite of the decline of bodily and mental functions. It responds to the need of the on-coming generation for an integrated heritage and yet remains aware of the relativity of all knowledge. Erikson defines wisdom as 'the detached concern with life itself, in the face of death itself.'¹ Therefore, if there is any responsibility in the cycle of life it must be that one generation owes to the next that strength by which it can come to face ultimate concerns in its own way.²

4. *An Epigenetic Chart*

Erikson provides a diagrammatic summary of the life stages of man and its pattern of development as table-1 shows.

The underlying assumptions for such charting are (1) that the human personality in principle develops according to steps pre-determined in the growing person's readiness to be driven toward, to be aware of, and to interact with, a widening social radius ; and (2) that society, in principle, tends to be so constituted as to meet and invite this succession of potentialities for interaction and attempts to safeguard and to encourage the proper rate and the proper sequence of their unfolding.

The methodological implications of an epigenetic matrix are (1) that each critical item of psychosocial strength discussed here is systematically related to all others, and they all depend on the proper development in the proper sequence of each item ; and (2) that each item exists in some form before its critical time normally arrives.

In the diagram the diagonal represents the normative sequence of psychosocial gains made as at each stage one more nuclear conflict

¹ *Ibid.*, p. 133.

² *Ibid.*

TABLE 1

VIII. MATURITY									Ego integrity Vs. Despair
VII. ADULTHOOD									Generativity Vs. Stagnation
VI. YOUNG ADULTHOOD								Intimacy Vs. Iso- lation	
V. PUBERTY AND ADOLESCENCE								Identity Vs. Role Confusion	
IV. LATENCY								Industry Vs. Inferiority	
III. LOCOMOTOR GENERAL								Initiative Vs. Guilt	
II. MUSCULAR ANAL								Autonomy Vs. Shame, Doubt	
I. ORAL SENSORY								Basic Trust Vs. Mistrust	

8

7

6

5

4

3

2

1

Source: Erikson, *Childhood and Society*, p. 273.

adds a new ego quality, a new criterion of accruing human strength. Below the diagonal there is space for the precursors of each of these solutions, all of which begin with the beginning ; above the diagonal there is space for the designation of the derivatives of these gains and their transformations in the maturing and the mature personality.¹

5. Kohlberg's Model of Moral Development

Kohlberg's model of moral development follows an invariant sequence. Kohlberg's theory is based on Piaget's model of cognitive development. According to Kohlberg, moral development has a cognitive core. He has pre-conventional, conventional and post-conventional levels with two stages each. Kohlberg constructs the stages of moral development as follows :

(a) Stage 0 : The Premoral Stage

The young child neither understands rules nor judges good or bad in terms of rules and authority. Good is what is pleasant or exciting, bad is what is painful or fearful. Such a child has no idea of obligation, should, or have to, even in terms of external authority, but is guided only by can do, and want to do.

(b) The Preconventional Level

At this level the child is responsive to cultural rules and labels of good and bad, right or wrong, but interprets these labels in terms of either the physical or the hedonistic consequences of action (punishment, reward, exchange of favors) or in terms of the physical power or those who enunciate the rules and labels. The level is divided into two stages :

(1) Stage 1 : The Punishment and Obedience Orientation :

The physical consequences of action determine its goodness or badness regardless of the human meaning or value of these consequences. Avoidance of punishment and unquestioning deference to power are valued in their own right, not in terms of respect for an underlying moral order supported by punishment and authority (the latter being Stage 4).

¹ *Ibid.*, pp. 270-271.

(2) *Stage 2 : The Instrumental Relativist Orientation :*

Right action consists of that which instrumentally satisfies one's own needs and occasionally the needs of others. Human relations are viewed in terms like those of the market place. Elements of fairness, reciprocity and equal sharing are present, but they are always interpreted in a physical or pragmatic way. Reciprocity is a matter of 'you scratch my back and I'll scratch yours,' not of loyalty gratitude, or justice.

(c) *The Conventional Level*

At this level, maintaining the expectations of the individual's family, group, or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. The attitude is not only one of conformity to personal expectations and social order, but of loyalty to it, of actively maintaining, supporting, and justifying the order and of identifying with the persons or group involved in it. At this level, there are two stages :

(1) *Stage 3 : The Interpersonal Concordance or 'good boy —nice girl' Orientation*

Good behaviour is that which pleases or helps others and is approved by them. There is much conformity to stereotypical images of what is majority or 'natural' behaviour. Behaviour is frequently judged by intention: 'He means well' becomes important for the first time. One earns approval by being 'nice.'

(2) *Stage 4 : The Law and Order Orientation*

There is orientation toward authority, fixed rules, and the maintenance of the social order. Right behavior consists of doing one's duty, showing respect for authority and maintaining the given social order for its own sake.

(d) *The Post-Conventional, Autonomous or Principled Level*

At this level, there is a clear effort to define moral values and principles which have validity and application apart from the authority of the groups or persons holding those principles and apart from the individual's own identification with these groups. This level has two stages :

(1) *Stage 5 ; The Social-Contract Legalistic Orientation :*

Generally this stage has utilitarian overtones. Right action tends to be defined in terms of general individual rights and in terms of standards which have been critically examined and agreed upon by the whole society. There is a clear awareness of the relativism of personal values and opinions and a corresponding emphasis upon procedural rules for reaching consensus. Aside from what is constitutionally and democratically agreed upon, the right is a matter of personal values and opinion. The result is an emphasis upon the legal point of view, but with an emphasis upon the possibility of changing law in terms of rational considerations of social utility (rather than rigidly maintaining it in terms of Stage 4 law and order). Outside the legal realm, free agreement and contract is the binding element of obligation. This is the 'official' morality of the American Government and Constitution.

(2) *Stage 6 : The Universal Ethical Principle Orientation :*

Right is defined by the decision of conscience in accord with self-chosen ethical principles appealing to logical comprehensiveness, universality, and consistency. These principles are abstract and ethical (the Golden Rule, the categorical imperative), and are not concrete moral rules like the Ten Commandments. At heart, these are universal principles of justice, of the reciprocity and equality of human rights, and of respect for the dignity of human beings as individual persons.¹

C. Summary : The Essential Coherence of the Models of Piaget, Erikson and Kohlberg

As we observed in Piaget's Inter-action theory, Piaget's cognitive model is an experiential model which includes hierarchical, constructivist and evolutionary principles of human development.

We will see below how the models of Erikson and Kohlberg are coherent with the Piagetian model, viewing them again from an experiential perspective.

¹ See Lawrence Kohlberg and E. Turiel, 'Moral Development and Moral Education', *Psychology and Educational Practice*, ed. G. Lesser (Scott, Foreman, 1971) pp. 139.

1. Erikson's Understanding of Experience

If experience is a transition or a crisis then that is what Erikson emphasizes in his 'Eight Stages of Man.' What Piaget calls *conflict* Erikson calls *crisis*, giving it a developmental status. Both give this type of experience an important place in the developmental sequences.

Erikson discusses experience as the milieu of growth, incorporating Piaget's concept of the *unity of personality* in his thinking. Piaget takes for granted that in the healthy child there is, at any given time, a high degree of functional unity, that is, 'an ability to reconcile and coordinate the growth patterns of all the physiological as well as the mental and emotional functions.'¹

Erikson points out that this unity is the result of the interaction between the potentials that the body and the mind provide and the corresponding opportunities provided by the community. Erikson sees experience as the milieu of growth and this is consistent with Piaget's interaction theory.

2. Kohlberg's Understanding of Experience

Kohlberg undertakes to define experience from a psychological approach while explicitly incorporating the social perspective. He raises the question: What spurs progress from one stage to another, and why do some individuals reach the principled stages while others do not? His answer is that 'Moral judgement is primarily a function of rational operations.'² This means that moral situations are defined cognitively by the judging individual.

Giving the conditions for moral development Kohlberg writes that moral development is a result of an increasing ability to perceive social reality or to organize and integrate social experience. One of the conditions he gives for principled morality is the ability to reason logically (represented by stages of formal operations). He considers the amount and variety of social experience, the opportunity to take a number of roles and to encounter other

¹ Erik H. Erikson, *Insight and Responsibility* (New York: W. W. Norton and Company Inc.), p. 135.

² Lawrence Kohlberg, 'A Cognitive-Developmental Approach to Moral Education, *The Humanist*' (November-December 1972): 15.

perspectives as the main experiential determinants of moral development.

We have a good example of 'entering other perspectives' in Kohlberg's stage four and one-half. Kohlberg calls it an 'outside of society perspective' and provides a hypothetical situation which we summarize :

A member of a primitive society which is cut-off from the rest of the world and which is bound by a highly organized system of rules and taboos happens to come in contact with another tribe on the other side of the mountain where they perform practices which are forbidden in his tribe while outlawing practices which are perfectly normal for his tribe.

Kohlberg asks : What would this experience do to him ? The experience here is exposure to a new situation, *an encounter* where the previous state of equilibrium has been disturbed. Kohlberg points out that the man may be *skeptical* now about the rules of the other tribes and the rules of his own tribe. Cynicism may turn him wholly inward, resulting in a new egoism. He may begin to view the rules of each society as relative to the beliefs and needs of that society, resulting in the development of *relativism*. Thus Kohlberg sees the equilibration process as a process of alienation or identity crisis—a transition into a new level of *development* which he calls a transition from heteronomy into autonomy in moral decision making.

Kohlberg assumes that moral development has a cognitive core. Based on empirical findings Kohlberg says that morally advanced children are bright but not all bright children are morally advanced because moral maturity requires cognitive maturity and other features of development.

Kohlberg calls the moral stages 'true stages' like Piaget's cognitive stages, which meet the following criteria :

1. Stages imply invariant order or sequence under varying environmental conditions.
2. Stages imply a 'structured whole,' a deep structure or organization uniting a variety of superficially different

types of response ; they imply qualitative differences in mode of response rather than quantitative increase in information or in strength of response.

3. Another criterion is that stages are hierarchical integrations. This implies that higher stages include lower stages as components reintegrated at a higher level. Lower stages, then, are in a sense available to, or comprehended by, persons at a higher stage. There is, however, a hierarchical order of preference for higher over lower stages.¹

TABLE 2

RELATIONS BETWEEN PIAGET'S LOGICAL STAGES AND KOHLBERG'S MORAL STAGES

(All relations are that attainment of the logical stages is necessary, but not sufficient, for attainment of the moral stages.)

<i>Logical Stage</i>	<i>Moral Stage</i>
<i>Symbolic, intuitive thought</i>	Stage 0, The good is what I want and like.
<i>Concrete operations, Substage 1</i>	Stage 1, Punishment obedience orientation.
<i>Concrete operations, Substage 2</i>	Stage 2, Instrumental hedonism and concrete reciprocity.
<i>Formal operations, Substage 1</i>	Stage 3, orientation to interpersonal relations of mutuality.
<i>Formal operations, Substage 2</i>	Stage 4, Maintenance of social order, fixed rules and authority.
<i>Formal operations, Substage 3</i>	Stage 5A, Social contract, utilitarian law-making perspective.
	Stage 5B, Higher law and conscience orientation.
	Stage 6, Universal ethical principle orientation.

SOURCE :—Lawrence Kohlberg, 'The Adolescent as a Philosopher: The Discovery of the Self in a Post Conventional World', *Daedalus, Journal of the American Academy of Arts and Sciences* 100/4 (Fall 1971) : 1072.

¹ Lawrence Kohlberg, 'FROM IS TO OUGHT': How to Commit The Naturalistic Fallacy and Get away with It in the Study of Moral Development, *Cognitive Development and Epistemology*, ed. T. Mischel (New York : Academic Press, Inc., 1971), p. 185.

Kohlberg brings out the uniqueness of moral development :

The isomorphism of cognitive and moral stages does not mean that moral judgement is simply the application of a level of intelligence to moral problems. We believe moral development is its own sequential process rather than the reflection of cognitive development in a slightly different content area. A child deprived of all moral social stimulation until adolescence might perhaps develop 'principled' or formal operational, logical thought in adolescence, but would still have to go through all the stages of morality before developing moral principles rather than automatically reflecting his cognitive principles in a morally principled form of thought. While moral stages are not simply special applications of logical stages, logical stages must be prior to moral stages, because they are more general. In other words, one can be at a given logical stage and not at the parallel moral stage, but the reverse is not possible.¹

This also shows that a person at a given cognitive stage may be one or more stages lower in moral development.

An understanding of the nature of human development shows that leadership development cannot be a short range program focused on the middle years. Rather, it has to be a long range program. Because of the epigenetic nature of the ego development process, the church which looks for leaders in the middle years needs to start the program of leadership development right from infancy at homes. Shall we say, 'The formation of the infant laity is the stepping stone to the formation of the adult laity?' Therefore the demand on adulthood is the systematic and wholesome incorporation of the earlier stages of different spheres of human development, in an experiential context of the growth process.

¹ *Ibid.*, p. 187.

CHAPTER V

THE MODEL IN THE CONTEXT OF PHILOSOPHIES OF EDUCATION

Introduction

The purpose of this chapter is two-fold. In the first place we provide foundations of educational philosophy for an orientation of the model. Out of the criteria we identify as the chief characteristics of the different schools of philosophy, we evaluate our own model to determine its philosophical orientation. By examining the different foundations provided in this model, we will assess a place for our model among the different patterns of philosophies of education and show where our model belongs.

The second purpose is this. It is our contention that educators of laity need to have a basic orientation to the different schools of educational philosophy to guide them in formulating educational objectives and setting program goals. A program of laity formation and ministry designed without a sound philosophical perspective may not facilitate growth. Therefore, we provide basic beliefs and learning concepts from the field of educational philosophy.

We summarize basic elements from the four patterns of philosophy identified by Brameld viz. Progressivism, Essentialism, Perennialism and Reconstructionism. An examination of the patterns for their thrust shows that Essentialism and Perennialism have similar perspectives, and so do Progressivism and Reconstructionism. We believe the latter is a sounder philosophy for laity programs than the former. However in order to provide a comprehensive base for the educators of laity we briefly outline the four different patterns for their educational beliefs and concepts of learning.

We choose Brameld to be our major source of information basically for two reasons. In the first place, Brameld on the basis of a careful analysis of different schools of philosophies of education available in America, systematizes them, identifies their patterns

and brings them under a structure. He is fair to the four different patterns he identifies and he presents them at their best. He is both critical and appreciative of his sources. Brameld identifies the main parts of the educational system. In terms of component parts he includes such aspects of educational philosophy as (a) metaphysics, (b) teaching-learning process, (c) human development, (d) curriculum construction, (e) teaching methods, (f) relationship of school and society, and (g) ends and means. Brameld has carried out this systemization drawing from a vast source of literature. Therefore, for economy of time we choose Brameld as our major source.

Secondly, we choose Brameld for his emphasis on social change and a future oriented education in his treatment of the four patterns. His stance is in harmony with our purpose of helping the laity to grow toward a New Humanity.

Some of Brameld's major writings are :

1. *Ends and Means in Education* : This is a collection of previously published articles consolidating his position on the philosophies of education. 'Cultural perspective to education,' 'a reconstructed view of education,' and 'a future centered education' are among the basic aspects that Brameld emphasizes in this book.
2. *Patterns of Educational Philosophy*, published in 1950, has a central place in Brameld's published works, and takes its roots from *Ends and Means*. The four patterns which Brameld sketches in *Ends and Means* gets a more thorough-going treatment in *Patterns*.
3. *Philosophies of Education in Cultural Perspectives*, published in 1955 is a development on the first half of *Patterns* which examines educational beliefs in the contemporary context of the American culture where a philosophy has to be practiced.
4. *Toward a Reconstructed Philosophy of Education*, published in 1962 is a development on the latter half of *Patterns* with its emphasis on future oriented education.

Since an educational theory rests upon some philosophical base, we first summarize the philosophical beliefs outlined by Brameld, then we summarize the concepts of learning of each philosophy of education. We check Brameld against John Dewey from whom he draws extensively both for the Progressivist and the Reconstructionist trends of thinking.

Having identified the criteria of evaluation from the four patterns of educational philosophies in the first section of this chapter, we take up the task of evaluation of our model in the second section for its philosophical orientation. (a) We test the model against concepts of reality, knowledge and value ; (b) We test it against biblical and theological foundations ; (c) we test it against psychological perspectives ; and (d) we test it for progressivist, reconstructionist orientations. We will see how our model has a progressivist-reconstructionist orientation.

A. Concepts of Learning

Theodore H. Brameld identifies four basic patterns of Educational Philosophy, viz. Perennialism, Essentialism, Progressivism and Reconstructionism. He discusses each pattern under three areas of belief viz. : Ontology—study of the principles of reality ; Epistemology—study of the principles of knowledge ; Axiology—study of the principles of value. The educational theory that Brameld considers rests upon such philosophic base. So we will first provide the main features of the three areas of belief for each pattern before going on to deal with the educational theory on concepts of learning.

1. *Philosophical Beliefs : The Ontological, Epistemological and Axiological Beliefs in the Four Different Patterns of Philosophy*

(a) *The Progressivist School of Thinking*

(1) *Progressivist Beliefs about Reality :*

Drawing from John Dewey, the spokesman of progressivist thinking, Brameld sees *experience* as the key concept in progressivism.

(b) *The Characteristics of Experience :*

(i) *It is Immediate.* The progressivists believe that we get closer to reality in contacts and in involvement like tilling the earth or running machines, when we are participating whole-heartedly in the events of our communities, when we are challenged by the never-ending curiosities, hazards, excitements of ordinary personal life. Brameld calls it

the immediate human experience, with its terrible sufferings, its delights, sorrows, joys, beauties, ugliness, hatreds and loves...the reality into which, for better or for worse, all men are born and in which they perform their roles until they die.¹

(ii) *Experience is Minding.* Man survives by the power of intelligence—the power to remember, to imagine, to relate, to symbolize, to solve problems and to communicate his thoughts to others of his kind.

Man's mind is said to exist *within* the flow of experience, not *outside* of it. Mind is seen not as an entity, a distinct organ or object. It exists only in terms of its activities. This is what it does. progressivists see mind as a way of experiencing. It is, 'minding.'

(iii) *Experience is Dynamic.* This means that life is never static. Change is everywhere. The process is one of adjustment and readjustment.

(iv) *Experience is Temporal.* It is not the same today as it was yesterday, as plants, life forms and cultures change.

(v) *Experience is Spatial.* As there are no recognizable limits to the universe, there is no limit to the outward movement of experience.

(vi) *Experience is Pluralistic.* Experience is at once spiritual and material, intellectual and emotional. It brings within its fold all of its natural world.

¹ Theodore Brameld, *Patterns of Educational Philosophy*, 2nd ed., rev. (New York : Holt, Rinehart and Winston, Inc., 1971), p. 101.

2 *Progressivist Beliefs about Knowledge :*

Brameld, at the risk of an artificial distinction, differentiates between what is strictly 'true' and what we merely 'know'. He sees knowledge as 'passive' and truth as 'active.'

(a) *Knowledge as 'passive'*

Brameld identifies five characteristics of knowledge as 'passive.'

(i) Knowledge is the reservoir of information, facts, principles and processes which each person accumulates as he lives through the inter-workings of experience.

(ii) Knowledge is also that vastly greater fund that other people have accumulated and which is available in records.

(iii) *Experience is Dynamic.* This means that life is never static. Change is everywhere. The process is one of adjustment and readjustment.

(iv) Knowledge is a product of definite activity.

(v) Knowledge grows. By the same terms knowledge falls short of perfection.

(b) *Truth as 'active'*

Knowledge is comparatively 'passive' because it is cumulation of experiences and information waiting to be used again.

Truth is comparatively 'active' because it is the particular *result* of knowing of choosing and directing some segment of knowledge in resolving a problem. The result becomes the criterion of whether such means could produce an anticipated end and, thus, still another truth.

(c) *Intelligence as a Way of Living*

The consequences that productive relationships produce are called 'knowledge' or 'truth.' Whatever the label be, they are dependable only to the degree that they meet the canons of experiential inquiry. Brameld points out that, for Dewey, intelligence is in essence, the experimental way of living, the central

method of human inter-action with environment. Hence Dewey's preference for the term intelligence in the place of 'knowledge,' 'truth' or 'mind.'

3 *Progressivist Beliefs about Value :*

(a) *Instrumental and Intrinsic Value*

Values are profoundly related to both the beliefs about reality and about knowledge. They are quite as real as any other facts, events, experiences. An operational distinction is to classify values as instrumental and intrinsic. Progressivism warns against any sharp distinction between these two classes of value. Health for example is, in some ways, as much an instrument as an intrinsic value. Brameld points out that all values instrumental and intrinsic alike emerge from the processes of reflective deliberation.

(b) *Social and Personal Values*

All values inevitably reveal a social quality. For example, individuals learn better to appreciate good health as they associate with other healthy individuals. Brameld emphatically brings out the social character of values by analyzing the self and says that 'in order that the individual may become a self at all he must actively participate in a community of selves.'¹

Values are personal in the sense that values constantly develop in the interplay between fresh personal experiences and cultural deposits. Growth seen as a continual process is a value that pragmatism considers as the nucleus of all values.

(c) *Democracy as Value*

Progressivists do not confine democracy to a political definition. They see democracy as a challenging expression of values, attitudes and practices. Bringing out the progressivist's position Brameld says,

¹ *Ibid.* p. 112.

Ontologically, the democratic way is that dynamic and interdependent experience that is living at its best.

Epistemologically, democracy is both seed and fruit of the widest practices of intelligence.¹

Axiologically, democracy is both individual and social.²

This is to say that each *personality* requires the greatest opportunity and freedom to solve the problems that are distinctively his; but at the same time he so much needs the strength and experience of other *personalities* that, without them, his freedom or equality is largely an illusion.'

(b) *The Essentialist School of Thinking*

(1) *Essentialist Beliefs about Reality*

The Essentialist beliefs about reality are based on the conception of a world governed by unimpeachable order. Therefore, whatever meaning man possesses must be reconciled as far as possible with that kind of world. Essentialists hold a systematic view of the physical, natural order and man's place within it.

(2) *Essentialist Beliefs about Knowledge*

Idealists and Realists form two different schools in the Essentialist thinking. Idealists take the position that since the spiritual is the Key to reality, we know within and through the mind; the body like all physical objects, is ultimately subject to and embraced by the mind. Realists take just the opposite position; since the material is the core of reality, we know within and through the body.

Brameld makes a generalization of what applies on the whole, both to the idealist and the realist, when he says,

The theory of man as a reflection of God provides a direct bridge to an understanding of essentialist beliefs about knowledge. For if man, at his most real, is a microcosm of the universe, then *he knows* in the degree to which his mind is able to *reflect* that universe—to reproduce accurately and

¹ *Ibid.*, p. 115.

² *Ibid.*, p. 116.

adjust to the historical and contemporary contents of the physical biological, social, aesthetic, religious spheres.¹

So what is known is what is discerned. As we do not intend to go into all the details of the theories concerning essentialist beliefs we will only point to the three main inferences that Brameld draws, which have a bearing on our investigation.

The first inference is that realist psychologies and philosophies are inclined to accept a more or less completely mechanistic world, within which human beings exist and function. It is a world governed primarily by the cause-and-effect determinations of physical-chemical processes most accurately conveyed to the mind through mathematically formulated laws.

The second inference is the realist's assumption underlying correspondence and coherence theories—namely, that the 'stamping in' of responses to stimuli provides *reliable* knowledge. The 'mind,' or whatever the organ of response formation may be called, is exposed to this environment in much the same way as camera plates are exposed to light.

The third inference is that the correspondence and coherence theory of knowledge is often equally appropriate to the theories of idealists and realists. Both realists and idealists assume a cosmic source of truth with which it is the business of mind to correspond and/or cohere.

(3) *The Essentialist Beliefs about Value*

For Essentialists, values like truths, are rooted in and derived from an objective source. For the idealists the self becomes more and more fully a self in its unity with other selves and so, finally, with the Supreme Self. It is this Supreme Self who is always the source as well as the goal of the values. Realist theory holds that the source of human experience lies in regularities of the material environment. Therefore we must try to approach values as we approach knowledge, namely, by objective understanding of facts and events to which people happen to attach judgements of worth and for which they express desire, admiration, dislike, disapproval.

¹ *Ibid.*, p. 196.

(c) *The Perennialist School of Thinking*

(1) *Perennialist Beliefs about Reality*

Perennialists believe that reality is universal ; it is everywhere and at every moment the same. The harmonious forms may be concealed beneath the material crust of changing events and fleeting ideas which the Perennialist tries to lay bare.

(2) *Perennialist Beliefs about Knowledge*

Perennialists say that only as we know can we apprehend the basic meaning of reality at all. Truth is defined as the conformity of thought to things—not, however, temporal things as they appear to the naked eye, but rather to things as they eternally *are*, to their very being—their essence. That which is recognized apart from all material content is called the *first principles* in perennialist thinking.

(3) *Perennialist Beliefs about Values :*

Perennialism recognizes, within limits, the importance of common human experience. For Neo-Thomists, the highest good is union with God. But on the practical level perennialists continue with Aristotle to regard happiness as the most important value—happiness defined as maximum fulfillment of personal capacities. The life of reason itself is considered the greatest happiness.

(d) *The Reconstructionist School of Thinking*

(1) *Beliefs about Reality*

The Reconstructionist, Brameld holds, is hostile to other-worldly philosophies, certainly any metaphysics that tries to establish the privacy of any supposed realm of *super* nature over that of nature. Nature to a reconstructionist suggests an evolving reality in which humanity, although the most important manifestation of nature, is but one element in an infinitude—soil, water, mountains, stars, plants, animals.

Brameld thinks that pragmatic philosophers such as Mead and Dewey have pioneered in interpreting selfhood and language as socially derived and *directed*. On the other hand he would like

to argue that whatever meaning the self possesses as reality is *dependent* upon the kind of environment, especially the group environment—within, which it develops. So the Reconstructionist's point of view is basically cultural.

(2) *Beliefs about knowledge : An Organismic Approach*

The Reconstructionist is influenced by the progressivist's ontology of experience and nature. He agrees with the Progressivist that the process of seeking knowledge is entirely natural ; the seeker employs no esoteric, mystical, or supernatural devices and he rejects all claims to proprietorship over final truth.

In psychological terms, the individual's thinking is grounded in a living, growing, striving organism. Thoughts are not independent of muscular and emotional functions ; they are integrated with them. Mind is not a thing ; it is a name for special ways of dealing with human situations and problems. Of these, the reflective way is of crucial importance to the reconstructionist. Reconstructionists incorporate certain dimensions of the knowledge, phenomenon from modern philosophic movements and treat them in several themes of which we provide very brief descriptions as they have great bearing on educational theory.

(a) *Principles Relevant to the Needed Theory of Knowledge :*

(i) *Goal-seeking*

Here man is acknowledged to have an almost limitless array of diverse wants and he is expected to determine the most important wants in a given period of culture. Goal-seeking is a seeking *for* and growing is a growing *toward*. So Reconstructionists propose that human beings must have goals in which to believe, for which to struggle, if they are to be fully human. Brameld brings out the ends-means coordination when he says,

In short, both the ways and the fruits of knowing—both how men think and the knowledge gained by that thinking—are definitely if sometimes indirectly governed by the search for fundamental goals.¹

¹ *Ibid.*, p. 388.

(ii) *The Role of Prehension*

The second principle relevant to the needed theory of knowledge is called 'prehension.' It means the unity, the organic wholeness, of natural events that constitute experience. Brameld thinks that it is a unified kind of *awareness* that precedes and succeeds 'apprehension'—that is, the analyzed awareness of an event by which we recognize its component parts. He says,

..knowledge has not one aspect but two interdependent ones: first, there are the prehended unities everywhere around us—in time, in unities of the physical world, and in the existential 'being' of men; second, there are the apprehensions achieved by intelligence...¹

(iii) *The Role of the Unrational*

The Reconstructionists prefer the term 'unrational' to 'irrational' in order to avoid pejorative connotations of irresponsible passion or blind impulsiveness. Brameld points to the role² of the Freudian triad of 'id', 'ego' and 'super ego' and says the rationalization may operate to support compulsions of either passion or conscience, or both. In any case, rationalization is a means of justification rather than a dispassionate function of intelligence. However, the Reconstructionist with his emphasis on cultural reality adds that in order adequately to consider the potent forces inherent within the individual, one must diagnose them in relation to group experiences.

Brameld states,

What is paramount here is that the process by which the ego consciously mediates between id and superego requires a widening of the radius of consciousness itself—that is, in terms of group and not so predominantly in individual terms.³

¹ *Ibid.*, p. 391.

² 'Id' refers to the wholly unconscious sphere of passions. 'Ego' derives from the id and, as ego, serves to mediate between id and the external world of cultural rules and taboos as internalized by the individual. 'Super ego' acts as censor upon the ego's continuous efforts to placate the id without wholly denying its tempestuous dimensions. (See *Ibid.*, p. 393).

³ *Ibid.*, p. 395.

(iv) *The Role of Ideology*

Brameld identifies two aspects of ideology. One is that, because it serves to rationalize cultural practices and habits, it may be regarded as the social corollary of the phenomenon of individual rationalization discussed above. Drawing parallels to the above discussion of the role of the Freudian triad, Brameld says that ideology is a kind of verbal and sometimes pictorial or auditory super-structure that sometimes becomes the supporting sub-structure of real institutions and practices.

The other aspect is that all ideologies are historical. That is to say that like the cultures they symbolize, they emerge, mature and wane. Brameld brings out the relationship between the pace of progress of an ideology and the culture it represents in the following way :

An ideology may reflect a culture more vividly at the height of maturity than at any other stage. In the youthful period, it may also serve to accelerate development by pointing ahead to new meanings and new needs. In the aging period, it may perpetuate an image which less and less resemble the 'real' culture. This later stage supports the theory of culture lag ; ideologies tend to move more slowly than the cultures they purport to symbolize.¹

(v) *The Role of Utopia*

Brameld gives a simple definition of what Utopia is and what it is not before bringing out its cultural aspect. He says that Utopia for him excludes 'invidious connotations' of this term like day-dreaming. Utopia for Brameld simply means any world picture of attitudes, practices, ideas and institutions that supports a conception of culture admittedly different from the prevailing one.

Brameld also helps us to judge the current Utopian thought from a Reconstructionist point of view and calls it a 'twofold obligation.' On the one hand he thinks that we need to analyze and interpret the use of ideology as a device for retarding democratic

¹ *Ibid.*, p. 395.

change and blocking Utopian propensities. On the other hand he says that we need to intensify such propensities by fostering future-looking attitudes and defining cultural objectives while developing effective strategies for reaching them. The Utopian order that Brameld wants Reconstructionists to be committed to is one built by, and for, the forces dedicated to expansion of freedom. He records that such order should be 'organic, earth-wise, and geared to the satisfaction of the maximum number of wants of the maximum number of people'¹. This for Brameld is the 'direct import of Utopia' for a culturological theory of knowledge.

(vi) *The Role of Consensual Validation in Truth-Seeking*

Brameld provides a preliminary definition of the principle of Consensual Validation which brings out democratic values in Truth-Seeking as follows :

The truths of vital experiences in group life within any culture are determined, not merely by the needful satisfactions they produce, but also by the extent to which their import is agreed upon and then acted upon by the largest possible number of the group concerned. Without this agreement, followed by actions that test the agreement, the experience simply is not validated as true.²

He acknowledges the inadequacy of the principle for dealing with scientific problems involving the determination of facts about nonhuman phenomena. However, he strongly advocates Consensual Validation as the most important single process for the crucial functions of goal-seeking and future making, within the subdiscipline of epistemology.

(vii) *The Role of Group Mind as Ends and Means*

Brameld warns at the outset that 'group mind' is not an entity that either exists in and of itself or possesses characteristics qualitatively different from those of individual minds. Brameld holds that as an end 'group mind' is based on the assumption

¹ *Ibid.*, p. 398.

² *Ibid.*, p. 400.

that a number of individuals or groups have joined and do join constantly for a purpose, more or less clearly expressed in the form of goals, that they endeavor to realize together. Since 'ends' are crucial determinants of the 'group mind' then 'means' are the strategies by which groups attain their end.

Agreement by the group about the goal it seeks are affected by the conditioners of cultural order. Similarly, means are also affected purposefully by conditioners affecting the choice of goals. Brameld points out that here the paramount problem is one of reaching the widest possible agreement about means of developing strategies of action to be taken by those who agree upon their goals.

By distinguishing knowledge and truth, Brameld further enlightens the ends-means coordination almost as a chain-reaction process. He says,

...'Knowledge' is the term used to designate the body of agreed-upon experience utilized by past and present cultures ; it is equivalent to 'group mind' in its more ideological meaning and is an invaluable resource in building any new (that is, utopian) content. But just as the earlier reliability of a body of knowledge tends to decrease when it lags behind changes in an emerging culture, so 'truths' recurrently established through the process of consensual validation can be distinguished, relatively speaking, from knowledge.¹

Thus, truths become the Utopian content of the 'group mind'. They are active agreements both about dominant cultural goals and about means for achieving them. In other words, 'group mind' is conceived by Reconstructionists first as means for active progress toward workable, acceptable Utopian goals ; and second, as end in possession of such goals.

(3) *Beliefs about Value*

For Reconstructionists values are not absolute in any sense. They are not separate and unique entities. Values are part and parcel of the experience of real living in real cultures. Brameld makes the following *positive* statement on values :

¹ *Ibid.*, p. 412.

Values are want-satisfactions rooted in the proclivities of individuals and groups to seek and achieve goals.

He continues,

Furthermore, because values are considered according to the criteria of evidence, communication, agreement, and action, they too can be encompassed by the process of consensual validation.¹

(4) *Social-Self-Realization : The Supreme Value*

The principle of consensual validation is applied in the realization of Social-Self, a value which Brameld considers supreme and calls it the Supreme Value of Social-Self-Realization.

Social-Self-Realization is seen as an all embracing value that promotes freedom for the positive achievements of individual and social values ; freedom to attain the widest possible range of goals and freedom to hope that the majority of people throughout the world are able to satisfy their maximum wants. Reconstructionists consider Social-Self-Realization as ' a dynamic fusion of economic, political, educational and personal goals, as well as of scientific, aesthetic and religious goals—all to be sought, interwoven and achieved'.¹

2. *Educational Beliefs—Concepts of Learning*

In the foregoing section we outlined the philosophical bases of education as learning presupposes a body of beliefs about the nature of the reality, the reliability of knowledge and the values related both to reality and knowledge. Brameld would like to use the metaphor that the philosophical beliefs constitute the substructure and the educational beliefs the superstructure—which in turn consists of two stories : the first, educational theory ; the second, concrete practice in school and community.

¹ *Ibid.*, pp. 414-415.

² *Ibid.*, p. 421.

(a) *Educational Theory*

(1) *Progressivist Concept of Learning*

(a) *The Child in His Environment*

Progressivism seeks to improve the ability of the child in his interaction with the environment. Progressivism views that,

(i) The child is an experiencing organism and part of the flow of events.

(ii) The child's behaviour is wholly within the realm of his experience.

(iii) He is immersed within the endless stream of emergent change.

(iv) The child's powers are very different in their potential refinement and complexity from those of even the highest non-human animals because of his intelligence, i.e., his ability to face and resolve problems.

Therefore, Progressivism advocates that it is the practice and improvement of intelligence that is central to education.

(b) *Progressivist Psychological View Point*

Brameld points to five generalizations of the progressivists' general psychological view-point which in fact is a description of the 'interaction-assimilation-interaction' process of learning.

(i) The child in his environment is seen as an integrated whole. The dynamic, recreative qualities of reality are epitomized in the nature of the child. The child repeatedly modifies and is modified by the experiences through which his behaviour develops.

(ii) The child learns to select stimuli and to assimilate and react to these more than to others. Response and stimulus are interactive because each is a function of the other.

(iii) The whole child is necessarily involved in learning, not only his 'mind,' mind being the function that seeks to exercise deliberate control over one's relations by foreseeing consequences and meanings in events. Moreover, intellectual processes are not

cut off from feeling in some form, from habit, and from bodily response.

(iv) The child's surroundings are as fundamental to his nature as is his own body. The body, in a way, is also part of his surroundings. The self is always social. The child learns with his whole nature and not with something separate called a 'mind'. His learning requires the steady aid of his environment. Each cooperates in changing the other.

(v) Learning functions on rising levels of complexity, the highest of which is intelligence. We can say animals learn. We can not say they reflect intelligently. Reflection differs from other kinds of learning more in degree than in kind. Reflection is more cautious, thorough, analytical constructive and imaginative.

Progressivist theory is rightly characterized as an organismic approach to learning as it expounds the dynamic wholeness of man's inner and outer experience. It is variously described as the continuum of immediacy-mediacy-immediacy of knowledge ; intrinsic-instrumental-intrinsic values and the continuum of undergoing-doing-undergoing. All the three phrases suggest, in different perspectives, the process of learning.

(2) *Essentialist Concept of Learning : The Correspondence and Coherence Theory as Presupposition*

Correspondence and Coherence are not synonymous concepts. This distinction applies especially to the idealist and the realist, who differ in their interpretations of the nature of the object. The idealist will characterize the object as spiritual, immaterial, or ideal ; the realist as physical, material, or mechanical. In either case the device for testing ideas is the same—namely, by correspondence, representation, coherence, or a combination of all three.

Learning is then measured by the degree of skill, exactitude and permanence with which this testing is effected.

Realists and idealists differ in their theory of reality but not in their theory of truth. Truth is the agreement of statement with fact (e.g., ' the sun shines ').

Educationally, the significance of this approach to knowledge is to place students in a position of being receptive to and spectators of the contents of the universe. Whatever the course of study—the aim of learning is receptive.

Teachers are agents of that whole, selecting relevant elements from facts, practices and achievements that compose its contents.

The teachers then organize learning situations that seem to them most conducive to *transmitting* the elements selected.

A student is considered fit for promotion in so far as he is able to *re-present* coherently the world to which he has been exposed. He is educated only to that extent. In so far as he is incapable of doing so, he is uneducated. Then to examine would mean to determine the fullness and accuracy of the mind's agreement with reality.

(a) *The Idealist Theory of Learning*

Idealism as a philosophy of life tends to begin with individual persons and then to move outward toward understanding of the objective world. Idealism often tends to respect and to stress subjective psychological ideas and processes. On this subjective and personal premise, learning is defined as the self-development of mind as spiritual substance. In this sense mind creates itself. And the kind of education that emphasizes the training of faculties includes the ability to remember, to reason logically, to comprehend the unity among things, to know the permanent values and truths of our heritage.

The central feature of idealist learning is that the individual learns as he gradually acquiesces in the spirituality of total Being—that is of God. He may begin with himself in this process with the idealist stress upon self creation.

(b) *The Realist Theory of Learning*

The realist theory of learning reduces the study of the human being largely to mechanistic, quantitative explanations analogous to the physical world, e.g., Thorndike's connectionism. By 'stamping in' and 'stamping out' responses to stimuli, the teacher

acts as agent of reinforcement for habits and beliefs congenial to dominant institutions of the inherited culture. The S-R-bond psychology plays an important role in teacher-training programs.

Skinner's behaviorism suggests that the human being can be conditioned and determined to build the kind of world he wants and deserves. Culturologically speaking 'operant conditioning' as Skinner calls it, thus invites almost limitless, testable 'technologies' of teaching in harmony with essentialism. The development and use of such methods as 'programed instruction' in the teaching-learning process, is based on such belief that all behaviour is externally caused and externally controlled.

(3) *Perennialist beliefs about Learning*

For the Perennialists, exercising and disciplining the mind is one of the first obligations of learning. It is vital for *higher* learning. So rationality is a first principle. Then we proceed from the major premise that man is universally rational to the conclusion that any particular man whom we may meet is likewise rational.

The principle of rationality generates, out of its own self-evident clarity, a second highly important principle, namely, that of freedom. The quality of freedom can best be cultivated by education. This depends in turn upon the power of reason itself. Since the authority of reason is the source of freedom, the supreme purpose of education is to perfect that authority. This brings out the meaning of liberal education: to liberate man to become his essential *self* distinct from the brute. He becomes the *rational* animal and therefore free. So all learning is dedicated to this end of man's maximum actualization.

The teacher does not simply convey information. On the other hand he himself becomes a learner to the degree that his own capacity for self-discovery is increased as he instructs others. The teacher is superior in the teaching learning process as he is professionally qualified.

(4) *Educational Beliefs of Reconstructionism: Learning as Social-self-realization*

(a) *Social-Self-Realization as Transformation*

The reconstructionist sees learning as transformation through social-self-realization which is the cultural means and end. It is built upon the premises that all philosophies are interpretations of culture. *Brameld defines Social-Self-Realization as 'the entire fulfilling itself through inter-relative and transformable institutions'.¹* So it becomes necessary to agree on where we want to go, which is the supreme justification of formal education as an institution of culture.

On our technologically interdependent planet, isolation is now completely impractical. Therefore, educational aims become both national and international. Reconstructionists believe that world government and world citizenship are two master purposes which alone are capable of channeling the resources of science, economics, politics, religion and art into the remaking of both our nation and our world. World government and world citizenship alone can bring about a consensus of goals and strategies in which the common wants of mankind can be expressed and fulfilled. They alone, in short, are the means and end of social-self-realization regarded within the framework of democratic world culture.

(b) *Constituent Values of Learning and Social-Self-Realization*

Brameld holds that Social-Self-Realization 'is a normative fusion of the totality of want-satisfactions'.² He points out that 'simple values' such as food, dress and romantic expression have been recognized in conventional schooling but complex and subtle values such as belongingness, appreciation and participation which would provide opportunities for motivating the learner have not been introduced sufficiently into the programs of many schools. He emphasizes the introduction of subtler values for a value such as participation also extends beyond the school proper into educational activities of the community. For Brameld the adequacy of any program of learning is to be measured by the extent to which

¹ *Ibid.*, p. 454.

² *Ibid.*, p. 453.

it embodies all the constituent values of social-self-realization, not merely some of them.

(c) *Basis of Learning and Social-Self-Realization*

One basis is known by the phrase 'continuous interplay' which takes into account immediate experience, transaction and 'the whole child'. It includes the following qualities of existentialism :

(i) the body responds to stimuli as body rather than as mere brain and nervous system.

(ii) Every experience that is genuinely educative contributes to the satisfaction of wants.

(iii) Each such satisfaction not only possesses its own unity but fuses with satisfaction of other wants in a still wider field. Brameld points out that

only insofar as such widening patterns of want-satisfaction are built into the experience of human beings does fruitful learning occur.¹

The second base of learning Brameld identifies is the 'unrational', discussed above as a master principle upon which social-self-realization depends. This is essential because human wants cannot be understood as motivations until they have been traced ultimately to the unconscious. So, in terms of the concern with future cultural purposes based on learning Brameld raises the question: What changes are desirable in super-ego?—in the creation of an 'ideal super ego'. His operational definition of the Freudian triad is that

....the task of intelligence (centered in the ego) is to learn to direct one's urges (centered in the id) so as to comply with or modify the social compulsions of conscience (centered in the super-ego).²

Brameld is critical about assuming learning as entirely cognitive—a mere apprehending of facts, parts, structures. He thinks

¹ *Ibid.*, p. 453.

² *Ibid.*, p. 454.

learning ought to become social, utopian and above all aesthetic. So, he strongly recommends that more careful attention should be paid to motivations springing from the value of love ; the potency of the craving for love should be recognized and taken into account in every program of education—not only in the relationship of male and female but in those of teacher with student. He adds that it should also provide the indispensable background for study of, and experience in family life. Thus the unrational, affective aspects are seen as factors promoting the learning process towards the desired goals.

3. *The Practice of Learning in School and Community*

To recall Brameld's metaphor, the second story of the superstructure of the educational beliefs is the concrete practice in school and community. We point out the relationship between the individual and the school ; the individual and the community and the way they influence each other according to the four patterns we are dealing with.

(a) *Progressive Education and School Control*

The problem of freedom is central to the progressivist theorist. For him freedom is not a negative absence of restraint. Freedom is a potential realized only through social arrangements that at once protect and encourage every person to deal forthrightly and cooperatively with all his problems. The problem is how to fix belief, not in the individual alone but also in the community. This is called *shared experience*.

Any social institution that blocks such interplay is thus far undemocratic and therefore, *unfree*.

The order resulting from maximum sharing is a *man made* order. It is not superimposed by a supreme ruler. Divine or mundane. Therefore it is less final, more modifiable and pluralistic. Having been fashioned from the needs and impulses, the actions and purposes, of real human beings, it also proves more substantial and satisfying in the long run. 'It grows as democracy grows ; its means ever reshape its ends ; its ends change into new means.'¹

¹ *Ibid.*, p. 142.

Freedom and order applies at every point to the truly democratic school. Freedom in education means freedom to achieve. It is opportunity for pursuit of interests by every child. Freedom thrives in the kind of school where experiences are shared fully by *all* children.

The progressivist teacher is more a guide and fellow explorer in the educative adventure than a task master. This does not mean that the teacher's function becomes less crucial. He must, with the cooperation of students and colleagues, constantly modify each plan of study. He must practice as well as preach democracy.

The progressivist administrator, curriculum planners, students and parents all participate in the decision-making processes affecting the school.

(b) Essentialist Views of the School's Role in Society

Essentialists assume that schools fulfill their primary obligation when transmitting habits and practices from generation to generation. So, they disclose less penetrating and persistent interest in the school's role in society than in learning and the curriculum.

Brameld points out that in the essentialist system, democracy is likely to be conceived less as an experimental processes of interaction between individual and society than as a corpus of inherited principles which education has the duty to transmit and citizens the duty to receive and revere.

The essentialist view of the school's role in society and the relationship between the child and the community is strongly brought out by Kandel's statement that the primary and proper responsibility of education is to 'reproduce the type, to transmit the social heritage, and to adjust the individual to the society.'¹

(c) Perennialist Challenge to Democracy

Brameld considers Perennialism as a 'disturbing challenge to the democratic conception of culture.'² In the political-economic

¹ Isaac L. Kandel, *Conflicting Theories of Education* New York : Macmillan, (1939), p. 32 cited by Brameld, *Patterns of Educational Philosophy*, p. 228.

² Brameld, *Patterns of Educational Philosophy*, p. 325.

arrangements the common people find guidance in an aristocracy of presumably wise, virtuous leaders. Perennialism identifies 'freedom' with 'rationality.' So freedom emerges as the freedom of those intellectual leaders who are best able to pronounce final judgements of truth or value. In this way the rest of the people become 'free' in so far as they, too, acquiesce in these judgements.

Brameld brings out the loss of democratic values in Perennialism as he describes the rule of the 'philosopher-kings' who wish to rule in the name of democracy. Brameld says,

... the kind of education that Perennialists propose for the majority is not necessarily education for responsible, vigorous, participative rule by or of the majority. It is, rather, a plan by which the average citizen, relegated properly if not inevitably to lower rungs of the ladder of culture, can be sufficiently sensitized to the wisdom of great minds and, through them, to the authority of self-evident truth and revelation so that he will respect and revere that authority.¹

Perennialism claims to seek democratic ends by attributing importance and prestige to the intellectual elite. However, it should be pointed out that it seems to fall short of both democratic means and ends.

(d) *The Control of Education : a Reconstructed View*

Brameld identifies two distinct tasks which are integral with the task of achieving social control of education, viz (i) the task of estimating obstacles against cultural change, and (ii) the task of developing powerful strategies to bring about the cultural change.

Further, education is seen as a kind of an agent of cultural change because Brameld thinks that education 'is a necessary, integral phase of the total configuration of cultural order, process and goals.'²

Brameld makes a culturological observation and says that there are two mutually hostile constellations now moving toward a decisive juncture. On the one hand there are forces of expansion

¹ *Ibid.*, p. 336.

² *Ibid.*, p. 512.

from the ordinary citizens everywhere in the world who are still much too inarticulate and disorganized. On the other hand there are the highly articulate, ideologically dominant, tightly organized forces of contraction keeping the order under control. Brameld points to the forward surging of the people of the developing countries who are beginning to discover their own strength and want to achieve the translation of social-self-realization into terms of individual and social practice while the dominating forces oppose such translation. Brameld raises the issue with the teachers, 'with whom will they ally themselves?' He also brings out the crucial need for alliance with the vast number of people who are now struggling to transform the principle of majority rule into a worldwide consensus epitomized by social-self-realization. Hence the recommendation of Brameld to build the profession of education on transformative premises.

It should also be noted that teachers have a special reference not because they are the exclusive determinants of democratic values but they are the primary determinants of these standards. Learning as social-self-realization is a conviction that reconstructionist education seeks. For them,

It encourages students, teachers and lay members of the community to acquire knowledge about desperately pressing problems of our age of crisis, to make up their minds about the most promising solutions, and then to act concertedly to achieve those solutions.¹

Then the forces of contraction have to be encountered both in school and in community, the latter also serving the educational role.

B. Orientation of the Model to Philosophies of Education

We have learned from Brameld that the learning theories have philosophical and corresponding educational bases. Our aim in this section is not to provide a detailed ontological, epistemological and axiological description (a metaphysic) of our model. Rather, our aim is to assess the pattern of educational philosophy to which our model is oriented.

¹ *Ibid.*, p. 468.

1. *Components of a Philosophy of Education*

To be reasonably complete a philosophy of education should,

- (a) set forth a theory of how we learn.
- (b) state the objectives of the educative program.
- (c) describe appropriate methods of teaching learning.
- (d) describe the nature of the curriculum and,
- (e) delineate the relation of the school and society.

We will be dealing with items b-e in the following chapters. It should suffice here to focus on item 'a'—'how we learn,' in order to assess the philosophical pattern of our model.

We call our model, 'An Educational Model of Social-Self-Actualization...' As a preliminary remark we should point out that Social-Self-Actualization differs from Social-Self-Realization. While the former concept refers to the 'becoming-person' as a social being, the latter refers to the entire culture fulfilling itself through transformable institutions.

2. *Testing Against Reality, Knowledge and Value*

We ask what are the theoretical bases of this educational model?

In the first place, we ascertained the biblical view of the nature of man. We said,

- (a) Man became a living soul which is a process of growth and change.
- (b) Man is a living being ; as such he continues to act.
- (c) Man is distinct from God with an individuality of his own.
- (d) Man is a totality and there is no dichotomy of life and body.
- (e) Man is different from the animals. He has dominion over them.

It is important to make such ontological observation to see if our model falls within the broad range of Essentialism and

Perennialism or Progressivism and Reconstructionism. The very core concept of man as a being-becoming-person brings our model within the progressivist-reconstructionist fold rather than the other two.

Epistemologically we can say that neither the idealist's position of knowing through the mind nor the realists' position of knowledge through the body falls in line with the biblical affirmation of the totality of man. For us knowledge is interactionistic. Therefore, our model does escape the essentialist tendency.

Axiologically speaking, Perennialists would center on rationality as the greatest happiness. Our model does not exclude rationality which man uses to have dominion over animals.

3. *Testing Against Biblical and Theological Foundations*

On the other hand our biblical base gives sufficient scope to the 'unrational' as reconstructionism would. We outlined the 'peculiar stamps' of soul, making a culturological analysis of the life patterns of Israel.

To give only three examples :

- (a) Israelitic thinking is a subjective one.
- (b) Blessing is a power in the center of soul to counsel is to bless.
- (c) Soul seeks intimacy.

The above examples show that our model takes a holistic view of man which recognizes both the rational and 'unrational' faculties.

4. *Testing for Reconstructionist Orientation*

We will recall the theological affirmations of the need to grow and see to which point of view it belongs, i.e., to the Essentialist-Perennialist one or the Progressivist-Reconstructionist one.

Growth of the laity is seen in different dimensions which we call 'laity formation'. We have noted :

- (a) Christians by the very nature of their calling have to grow into a community and, as Christian Community they are

placed in the human community to fulfill the purpose for which they have been called.

(b) They are called to grow as a community in worship, service and witness and they are specially entreated to witness in solidarity with the whole of mankind.

(c) They are the leaven in the formation of the New Humanity.

The above three examples point to the teleological and Utopian goals of reconstructionism, looking towards a world culture. The findings on the demand on the individual again correspond to the reconstructionist recognition of the person.

We noted in our model that the individual needs to grow : (i) in the knowledge of facts ; (ii) in personal development ; and (iii) in relationships. Such an individual with his unique personal aspects is part of the community. Reconstructionism warns that the individual is never to be subordinated or disregarded by virtue of the importance of the group. Thus the individual and societal values are upheld.

5. *Testing for Progressivist Orientation*

Here our base is the perspectives from developmental theorists, wherein we turn specifically from philosophical beliefs to educational beliefs and search our model for progressivist beliefs.

We noted five generalizations of progressivist psychological viewpoint :

(a) The child in his environment is seen as an integrated whole.

(b) The child learns to select stimuli.

(c) Mind is a function ; intellectual processes are not cut off from feeling.

(d) The child and the environment cooperate in changing each other.

(e) Learning functions on rising levels of complexity.

The above characteristics of learning follow a pattern viz. a pattern of inter-action. There is the inter-action of the child with the environment and vice-versa. The child as an active being selects stimuli, assimilates and reacts where again the pattern is interactive.

In our model, we called this pattern of interaction as 'growing in relationships'. Identifying the norms that the Bible sets regarding the nature of man we said in conclusion that the norms are two-fold: positively, man as a self *becomes* in relationships and negatively, the self disintegrates violating the means of relationship. Therefore, self is essentially a social-self.

This progressivist characteristics of learning are to be seen further in our model in the perspectives we have drawn from the developmental theorists on cognitive, psycho-social and moral dimensions. In the biblical norms we said, 'the self *becomes* in relationships'. The progressivists call it 'experience'. Experience is seen by the different psychologists in different perspectives.

6. *Testing Against Psychological Perspectives*

(a) *Cognitive Dimension*

Piaget is called an 'inter-actionist.' He holds the infant as active who seeks contact with the environment, a belief strongly supported by progressivists. In his genetic theory of the origins of intelligence he has postulated the theory of structures where the process of equilibration-disequilibration-equilibration can be correlated with the progressivists' continuum of undergoing-doing-undergoing.

(b) *The Psycho-social Dimension*

For Erikson experience is both individual and social. Its individual nature is due to the role of the biological givens and physiological maturing. The social nature of growth comes out strongly in the very first step of the formation of trust. Erikson ascribes the amount of trust derived from earlier infantile experience to the quality of the maternal relationships.

(c) *The Moral Dimension*

In our model we have included the three dimensions of developmental growth which are inter-related, and point to the necessity of looking at human development in its totality. Kohlberg points to the isomorphism of cognitive and moral stages and shows how moral development depends on cognitive development. In this way we find that the human development processes seen in psychology reflect the progressivists' beliefs about learning.

7. *The Essentialist Trait*

We have stated in 'the norms that the Bible sets regarding the nature of man', that, social-self-actualization is the process of the growth of soul in the realization of its 'ordained stamps'. The term ordained needs qualifications. We drew out the peculiar characteristics of Israelitic culture which Pedersen calls 'peculiar stamps' such as Blessing, Honor and Name, and which brought them under 'ordained stamps'.

We use ordained not in the sense of eternally present as would the perennialists. Nor do we use it in an essentialist sense of transmitting the essentials of a culture. The ordained stamps are the givens in the human nature which Pedersen identifies in Israelite culture. They are means of communication and interaction leading towards social-self-realization, a cultural trait that is in harmony with the reconstructivists' Utopian perspective on education. Such utilization of 'peculiar stamps' in the culture is crucial to India where technocracy has not wiped off the cultural heritage, that indirect experience, as reconstructionists would put it.

Therefore, it can be fairly stated that our model belongs to the progressivist-reconstructionist school. We could call our educational model 'A Humanistic Developmental Model of Social-Self-Actualization' (Equipping the Laity) for Social-Self-Realization (the New Humanity) where both are inextricably united in ends and means.

CHAPTER VI

MODELS AND PROCESSES FOR THE DEVELOPMENT OF ADULT CURRICULA

Introduction

Adult education programs are becoming increasingly popular all over the world with evening colleges, community centers and laity education centers coming into existence. In India adults are brought together for learning. They come as teachers, farmers and workers for career education. The churches also have adult classes for the purposes of life and witness of the laity. In spite of all good intentions such adult programs often end up in failure. One of the reasons why adult programs do not yield good results is that adults are treated like children. Here is an area where research can be of much help. It is our contention that adult curricula developed and employed with an understanding of adult learning processes will produce good results. Such an educational approach to the task of the formation of the laity will help build up a growing church.

As we outline the adult education theory, we will be dealing with three major theorists for their contributions in specific areas. We will summarise the position of Malcolm Knowles for a basic understanding of the adult learning process. We draw from the research of Abraham H. Maslow to point to the basic factor of self-actualization needs in motivating adult learning. We also incorporate the conscientization model of Paulo Freire as it pertains to the growth of non-literate persons—over 65% of all school-going age children and adults in India are non-literate whose untapped potential is essential for the development of the country.

A. Learner as a Resource : An Andragogical Principle

Once a University teacher observed that the best resource in a university is neither its teachers, nor its library of books but it is its students. It is a view that stands in Juxta-position to the

Lockean tradition of seeing the learner as *tabula rasa*, where the student's mind is what the teacher inscribes on.

The andragogical principle of 'Learner as a Resource' applies equally to children and to adults. It goes to progressivist thinking that the organism selects the stimuli to which it responds. The S-R model in which the stimulus is considered as something entirely external to the organism is certainly not in accordance with the andragogical principle. It does not apply in the case of a child, much less in the case of an adult.

Writing specifically on adults, psychologists have introduced the variable 'O' into the S-R model. 'O' stands for what the organism is, with its propensities to learn, to grow or to adapt itself. We get the new model, 'S-O-R,' of learning where 'O' is the intervening variable which is the person, as McClusky puts it.

Learning takes place with 'O' Malcolm Knowles, the promoter of the concept of Andragogy, deals with it from the point of view of 'Learning as an Internal Process'.

Knowles points out that education has been wrongly understood as 'transmittal of information', 'an exclusively intellectual activity', and 'the storing of accumulated facts in the filing drawers of the mind'. Such an understanding of education would see learning as essentially external in the sense that what the student learns is determined primarily by outside forces.

Knowles holds that learning is an internal process controlled by the learner and engaging his whole being—including the intellectual, emotional, and physiological functions.¹

1. *The Resourcefulness of an Adult as Contrasted with a Child*

Out of his extensive research in adult behaviour, Knowles makes three main observations in which he shows how the adult learner, more than a child, is a *resource* :

(a) Adults have more to contribute to the learning of others, for most kinds of learning, they are themselves a rich resource for learning.

¹ Malcolm S. Knowles, *The Modern Practice of Adult Education ° Andragogy Versus Pedagogy* (New York : Association Press, 1970), p. 50.

(b) Adults have a richer foundation of experience to which to relate new experiences (and new learnings tend to take on meaning as we are able to relate them to our past experiences).

(c) 'Adults have acquired a larger number of patterns of thought....'¹

2. *Resourcefulness and the Process of Maturity*

Knowles advances and defends the proposition that the adult learner becomes unique in his resourcefulness because of the process of maturity, for which he has four assumptions. Knowles maintains that as a person matures :

(a) his self-concept moves from one of being a dependent personality toward one of being a self-directing human being ;

(b) he accumulates a growing reservoir of experience that becomes an increasing resource for learning ;

(c) his readiness to learn becomes oriented increasingly to the developmental tasks of his social roles ; and

(d) his time perspective changes from one of postponed application of knowledge to immediacy of application and accordingly his orientation toward learning shifts from one of subject-centeredness to one of problem-centeredness.²

3. *Learning from Experience*

Knowles provides the technological implications of the Andragogical principle which are reciprocatory in nature. This is to say that techniques tap the experience of the adult learners who by virtue of the new experience grow further in the developmental process. The implications are three according to Knowles :

(a) *Emphasis on Experiential Techniques*

Because adults are themselves richer resources for learning greater emphasis is placed in techniques such as (1) group discussions, (2) the case method, (3) simulation exercises, (4) role playing, (5) skillpractice exercises, (6) field projects, (7) action

¹ *Ibid.*, p. 44.

² *Ibid.*, p. 39.

projects, (8) laboratory methods, (9) demonstration, (10) seminars, (11) work-conferences, (12) counselling, (13) group therapy and (14) community development.

This shows a distinct shift in emphasis in andragogy away from the transmittal techniques toward the more participatory experiential techniques.

(b) Emphasis on Practical Application

Resourcefulness of learners makes it possible not only to draw from experiences but also actually to build into the design of learning experiences provision for the learners to plan.

(c) Unfreezing and Learning to Learn from Experience

Resourcefulness makes 'self-directed' inquiry possible, i.e. how to learn collaboratively with the help of colleagues and especially, how to learn by analyzing one's own experience.

4. Self-Motivation : A Factor in Resourcefulness

The dimension of motivation also helps us to see the adult learner as a resource. Learning is described psychologically as a process of need-meeting and goal striving by the learner. This is to say that an adult is motivated to engage in learning to the extent that he feels a need in him/herself and perceives a goal for him/herself.

Developmental theorists similarly affirm the resourcefulness of the adult learner in terms of his/her capabilities such as cognitive skills, ego-strengths and moral levels of decision-making which we have already considered from the contributions of Piaget, Erikson and Kohlberg.

Just as there can be external facilitating factors like 'climates' we can call the above capabilities 'Internal Facilitators.' For example, the individual's cognitive level facilitates moral development as we observed earlier in discussing Kohlberg's moral stages. Furthermore, a successful negotiation of Erikson's seventh stage of generativity vs. stagnation would provide the ego strength of caring or love, which would then strengthen the adult's motivation to provide leadership for the coming generation.

5. *Environment : Another Factor in Motivation*

Knowles states,

The quality and amount of learning is... clearly influenced by the quality and amount of interaction between the learner and his environment and by the educative potency of the environment.¹

So, when we say that the andragogical principle holds that the learner is *a* resource, we affirm by the same token that there is the other variable in the learning process, viz. the environment. This then may be an external facilitator.

Dennis Bowers, examining the influence of the learning theorists on Knowles, in comparing Rogers' guidelines for 'learning facilitators,' concludes that they are strikingly similar to the 'andragogical matrix' as shown in Tables 3 and 4.

From this we deduce that the resourcefulness of the learner enhanced by the facilitator, rather than fed into the learner.

B. *Patterns of Motivation of Adult Learning Models for Employing Curricular Designs and Resources*

We provide below some of the major patterns of motivation such as : 'needs assessment', 'setting up a learning climate', 'consciousness raising', 'orienting to problem', and 'objectives writing'.

1. *Model 1 : Need Based Curricula : Using an Internal Facilitator*

Traditionally curriculum meant ordering subject matter for transmittal of knowledge to students. But an understanding of adult psychology and a movement from 'teaching' to 'teaching-learning process' helps us to see adult curriculum not as an ordering of subject matter but as planning for adult learning. Then, we would say that building a curriculum is *planning the course to be run* where the target attainment is the joint effort of the coach and the athlete. Knowles prefers 'program planning' to 'curriculum.'

¹ *Ibid.*, p. 51.

TABLE 3

1. The facilitator has much to do with setting the initial mood or climate of the group or class experience.
2. The facilitator helps to elicit and clarify the purposes of the individuals in the class as well as the more general purposes of the group.
3. He relies upon the desire of each student to implement those purposes which have meaning for him, as the motivational force behind significant learning.
4. He endeavors to organize and make easily available the widest possible range of resources for learning.
5. He regards himself as a flexible resource to be utilized by the group.
6. In responding to expressions in the classroom group, he accepts both the intellectual content and the emotionalized attitudes, endeavoring to give each aspect the approximate degree of emphasis which it has for the individual for the group.
7. As the acceptant classroom climate becomes established, the facilitator is able increasingly to become a participant learner, a member of the group, expressing his views as those of one individual only.
8. He takes the initiative in sharing himself with the group—his feelings as well as his thoughts—in ways which do not demand or impose but represent simply a personal sharing which students may take or leave.
9. Throughout the classroom experience, he remains alert to the expressions indicative of deep or strong feeling.
10. In his functioning as a facilitator of learning, the leader endeavors to recognize and accept his own limitations.

Source: Carl R. Rogers, *Freedom to Learn* (Merrill Publishing Company, Columbus, Ohio, 1969), pp. 164-166 as cited by R. Dennis Bowers *Testing the Validity of the Andragogical Theory of Education in Selected Situations* (Ph.D. dissertation Boston University 1977), P. 167.

TABLE 4

<i>Conditions of Learning</i>	<i>Principles of Teaching</i>
The learners feel a need to learn	1. The teacher exposes students to new possibilities for self-fulfillment. 2. The teacher helps each student clarify his own aspirations for improved behavior. 3. The teacher helps each student diagnose the gap between his aspiration and his present level of performance.
The learning environment is characterized by physical comfort, mutual trust and respect, mutual helpfulness, freedom of expression, and acceptance of differences.	4. The teacher helps the students identify the life problems they experience because of the gaps in their personal equipment. 5. The teacher provides physical conditions that are comfortable (as to seating, smoking temperature, ventilation, lighting, decoration) and conducive to interaction (preferably, no person sitting behind another person). 6. The teacher accepts each student as a person of worth/and respects his feelings/and ideas. 7. The teacher seeks to build relationships of mutual trust and helpfulness among the students by encouraging cooperative activities/and

refraining from inducing competitiveness / and judgmentalness.

The learners perceive the goals of a learning experience to be their goals.

The learners accept a share of the responsibility for planning and operating a learning experience, and therefore have a feeling of commitment toward it.

The learners participate actively in the learning process.

The learning process is related to and makes use of the experience of the learners.

8. The teacher exposes his own feelings/and contributes his resources as a co-learner in the spirit of mutual inquiry.
9. The teacher involves the students in a mutual process of formulating learning objectives in which the needs of the students, of the institution, of the teacher, of the subject matter, and of the society are taken into account.
10. The teacher shares his thinking about options available in the designing of learning experiences and the selection of materials and methods/and involves the students in deciding among these options jointly.
11. The teacher helps the students to organize themselves (project groups, learning-teaching teams, independent study, etc.)/ to share responsibility in the process of mutual inquiry.
12. The teacher helps the students exploit their own experiences as resources for learning through the use of such techniques as discussion,

role playing, case method, etc.

13. The teacher gears the presentation of his own resources to the levels of experience of his particular students.
 14. The teacher helps the students to apply new learning to their experience, and thus to make the learnings more meaningful and integrated.
 15. The teacher involves the students in developing mutually acceptable criteria/ and methods for measuring progress toward the learning objectives.
 16. The teacher helps the students develop and apply procedures for self-evaluation according to these criteria.
- The learners have a sense of progress toward their goals.

Source ; Malcolm S. Knowles *The Modern Practice of Adult Education* (New York : Association Press 1970), pp. 52-53.

(a) Need and Interests

Bringing out the crucial nature of the role of human needs and interests in adult learning Knowles states,

..in andragogy the starting point in program planning is always the adults' interests, even though the end objective may be to meet his (and an institution's and society's) needs. In fact, perhaps the highest expression of the art of the adult educator is skill in helping adults to discover and become interested in their needs.¹

¹ *Ibid.* p. 79

Knowles, who incorporates the research of educational psychologists, learning theorists and psychiatrists in his andragogical theory, identifies two kinds of needs which have meaning for adult educators in program development :

- (1) basic or organismic needs, and
- (2) educational needs.

(1) *Basic Human Needs*

Knowles draws chiefly from three psychologists in order to describe the nature of basic human needs :

(a) *Maslow's Hierarchy of Human Needs*

Abraham Maslow arranges human needs in the hierarchical order as shown in Table 5. Maslow proposes the following principles of operation for these needs :

- (i) Gratification for the needs on each level, starting with lowest, frees a person for higher levels of gratification.
- (ii) Those persons in whom a need has been satisfied are best equipped to deal with deprivations of that need in the future.
- (iii) The healthy person is one whose basic needs have been met so that he is principally motivated by his needs to actualize his highest potentialities.¹

Knowles maintains, 'the adult educator's mission is to help each individual learn what is required for the gratification of the needs at whatever level he is struggling.'²

(b) *Gardner Murphy and Inborn Needs*

Knowles quotes from Gardner Murphy, describing 'our inborn needs' as follows :

- (i) Visceral needs : They are needs directly related to the vital organs. These include, among others, the need for food, water, air, etc., needs related to the reproductive system ; needs related to protection of the body from extremes of cold and heat.

¹ A. H. Maslow, *Motivation and Personality* (New York : Harper and Brothers, 1954).

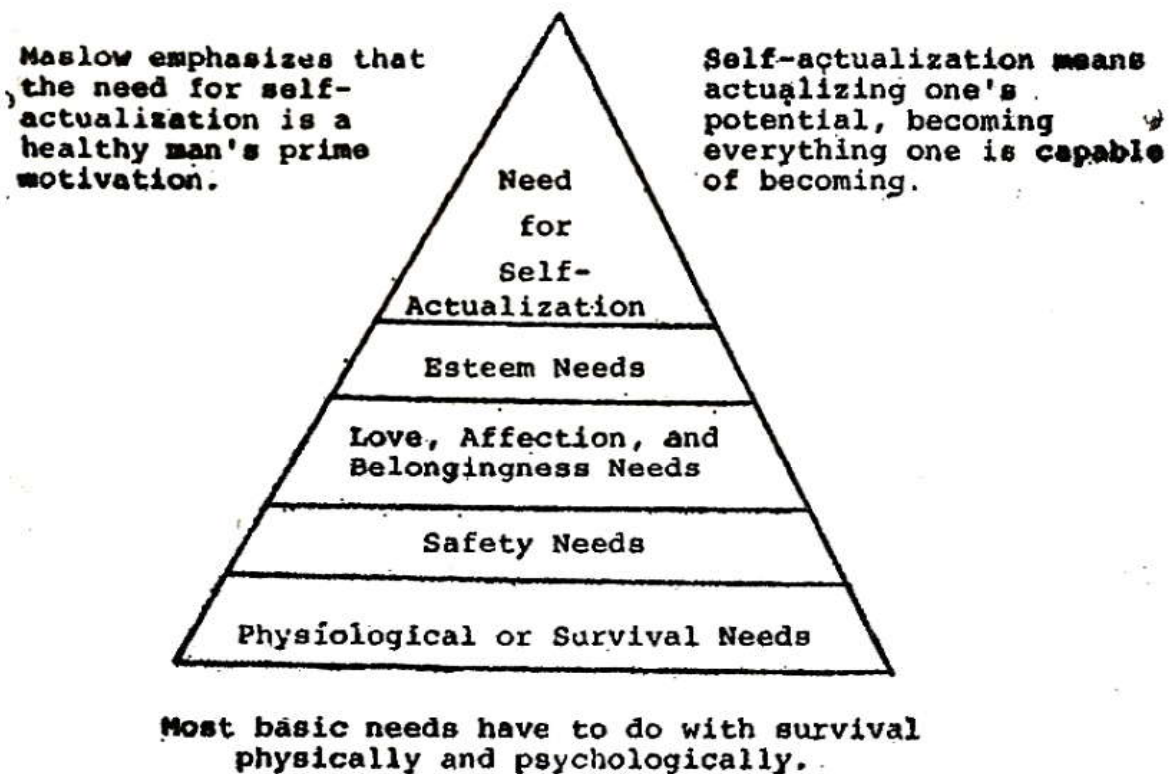
² Knowles, *The Modern Practice* p. 24.

(ii) Activity needs : These include the need to explore and manipulate and the urge to 'keep going' which differentiates a healthy child from a very tired or sick one, and a normal adult from an isolated psychotic adult.

(iii) Sensory needs : These include needs for color, tone, rhythm ; the need to orient ourselves to the environment ; the need to escape confusion ; the 'urge to perceptual clarity'.

(iv) The need to avoid or escape attack, injury, threat, shock, or unbearable disturbance, as exemplified by fear, disgust, rage, and many other 'emergency responses'.¹

TABLE 5

MASLOW'S HIERARCHY OF HUMAN NEEDS

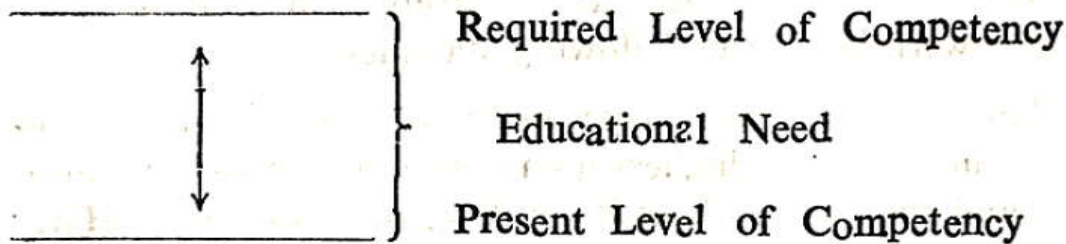
On the whole an individual cannot satisfy any level unless needs below are satisfied.

Source : A. H. Maslow, *Motivation and personality* (New York : Harper and brothers, 1954).

¹ Gardner Murphy, *Human Potentialities* (New York : Basic Books 1958), pp. 60-61.

TABLE 6

Definition of Educational Need

(c) *Erich Fromm and Conditions of Man's Existence*

'mans' needs as they stem from the conditions of his existence' as five in number :

- (i) relatedness vs. narcissism ;
- (ii) transcendence-creativity vs. destructiveness ;
- (iii) rootedness-brotherliness vs. incest ;
- (iv) sense of identity-individuality vs. herd conformity ; and
- (v) the need for a frame of orientation and devotion-reason vs. irrationality.

Knowles also gives a quotation from Erich Fromm on the meaning of these concepts in the context of mental health :

Summing up, it can be said that the concept of mental health follows from the very conditions of human existence, and it is the same for man in all cultures. Mental health is characterized by the ability to love and to create, by the emergence from incestuous ties to clan and soil, by a sense of identity based on one's experience of self as the subject and agent of one's powers, by the grasp of reality inside and outside ourselves, that is, by the development of objectivity and reason.¹

While Maslow and Murphy tend to be individualistic in their description of the basic human needs, it may be noted that Erich Fromm places need fulfillment in the context of society. As for Knowles, the basic needs, or the 'organismic needs' as he calls them, are needs which motivate the individual in personal growth.

Source ; Knowles, *The Modern Practice*, p. 86.

¹ Erich Fromm, *The Sane Society* (New York : Rinehart 1955) pp. 27-66

Knowles recommends that anyone who wants to help people learn must accept personality needs as inherent in the nature of man and as the most powerful sources of motivation for learning.¹ His belief in the individual's need as the strongest motivating factor comes out powerfully in the following statement :

I believe that I'll have to go along with Abraham Maslow in assuming that the highest human need is for self-actualization, and that we work at it until we die ; and with Harry Stack Sullivan, that the deepest human need is for self-esteem, and that each of us has an obligation to help each other achieve and maintain it.²

(2) *Educational Needs*

Knowles calls educational needs something a person ought to learn for his own good, for the good of an organization, or for the good of society. He defines an educational need as

the gap between his present level of competencies and a higher level required for effective performance as defined by himself, his organization, of his society.³

(See Table 6)

Dennis Bowers, in his findings⁴ of the extent research on needs assessment, points out how various needs play an important role in the learning process of an individual and how crucial it becomes that such variables are taken into consideration in developing curriculum designs and resources.

Knowles brings out the vantage point of needs assessment as he shows the interdependence between individual needs and the needs of society. He writes :

The more concretely an individual can identify his aspirations and assess his present level of competencies in relation to them—the more exactly he can define his educational needs—the more intensely will he be motivated to learn ! And

¹ Cf. Appendix A.

² Knowles *The Modern Practice*, p. 85.

³ *Ibid.*, p. 85.

⁴ See Appendix B.

the more congruent the needs of individuals are with the aspirations their organizations and society have for them (or the other way around—the more congruent the aspirations organizations and society are with the educational needs of individuals) the more likely will effective learning take place.¹

Thus, (1) we see needs assessment as a pattern to be employed in motivating individuals to learn, i.e., to enable them to participate meaningfully in the adult program; and (2) needs assessment theory helps us to see the role of the 'internal facilitators' in the formation of the 'social-self.'

2. *Model 2 : Learning Climates and Curricular Designs ; Using External Facilitators*

The emergence and the development of the social-self, from infancy onward, depends very much on the kind of learning climate that the individual is placed in for learning, whether it be the family, the peer group, a classroom or an open door situation.

A word of caution and interpretation of Knowles' usages of the terms 'Self-Actualization' and adults' self-concept of 'self-directivity' is in order.

The term 'self-actualization' should not be understood as actualization of the self, by the self and for the self. Rather it should be understood as actualization of the self with the accent on actualization. 'Self-actualization' then, is not self's individual activity where 'self' is both the subject and object, and actualization is the predicate, but, what is implied is actualization of the self—an effect in a process where self was also active.

Similarly, the term 'self-directedness' or 'self-directivity' should not be conceived as that of the action of a captain who steers a ship without the help of a compass under a dark sky. Rather it is like the decision that the captain makes having considered the input of the team at the helm and all the information the computers provide. Self-directedness is the concept of the adult which enables him to take full responsibility in the decision-making process where a variety of experiences are available.

¹ Knowles *The Modern Practice*, p. 86

Therefore, the 'self' we are talking about is a 'social-self'—that which acts on and is acted upon in the equilibration process that is set in motion in a *Learning Climate*, where there is an encounter with the environment.

(a) *Learning Climates ; Physical and Psychological*

Knowles classifies learning climates in two categories, viz., the physical and the psychological. Under physical climate, Knowles brings such factors as the arrangement of furnishings and equipments which should be adult-size and comfortable in order that persons feel at ease ; the arrangement of room, which should be informal, and decorated according to adult tastes ; and care for acoustics and lighting.

The psychological climate according to Knowles should be :

... one which causes adults to feel accepted, respected, and supported ; in which there exists a spirit of mutuality between teachers and students as joint inquirers ; in which there is freedom of expression without fear of punishment or ridicule. A person tends to feel more 'adult' in an atmosphere that is friendly and informal, in which he is known by name and valued as a unique individual, than in the traditional school atmosphere of formality, semi-anonymity, and status differentiation between teacher and student.¹

He adds,

In andragogical practice care is taken to determine what are the symbols of childishness to particular groups of adults, and to remove them. For some—particularly undereducated adults—it is a school building, in which case social-agency facilities, churches, commercial properties, or living rooms would probably be environments more conducive to learning. For others a podium on a stage makes them feel that they are being talked down to, in which case a small table on the floor would provide a more appropriate work space for the teacher. Many adults associate rooms in which chairs are placed in rows with childhood regimentation and passivity, and find rooms in which participants are seated in small

¹ *Ibid.*, p. 41.

groups in circles or around tables more conducive to adult-type relationship.¹

(b) A Psychological Climate for Andragogical Learning

Some of the factors that Knowles considers important to a psychological climate conducive to andragogical experiences, as identified by Dennis Bowers are :

(1) A climate in which each individual with his/her differences is respected and in which individual and group anxiety is ameliorated so as not to block individual motivation or achievement. Feelings are regarded as facts and considered to be relevant to the learning process.

(2) A spirit of mutuality between the learners and the educator ; they regard each other as joint inquirers participating in an experience in which they are free to make mistakes without fear or ridicule.

(3) A climate that is friendly and informal ; each person is known by name.

(4) Symbols of childishness are removed. Examples of these include podiums (which tend to make adults feel as though they are being talked down to), chairs placed in rows (which connote rigidity and passivity), and assigned seating.

(5) The educator calls each student by name and takes time really to listen to what students have to say. When possible, the educator spends time out of class with students in an effort to know them better and to share social experiences.

(6) Mutuality of respect between learners is facilitated by the educator through the process of role modeling and by suggesting various modes of consensual problem solving and other educational experiences which involve the cooperation of two or more members of the learning group.

(7) The characteristics summarized above collectively comprise many of the environmental characteristics of student-centered learning. The concept of student-centered learning, as compared to teacher-centered instruction, is well-integrated into

¹ *Ibid.*, p. 41

the andragogical taxonomy. Various aspects of student-centered learning practices are found throughout the teaching practices of the taxonomy. Collectively, these student-centered learning practices mirror the academic and interpersonal climate of the andragogical learning experience.

(8) Also inherent in the characteristics of an andragogical climate is the size of the learning group. It is improbable that an educator will be able successfully to facilitate individualized needs assessment and goal setting with each student, to know and share a part of him/herself with each student, and to provide to each student a custom-designed set of resources and learning experiences if the educator's time is divided among a large number of students. Also, the very sociological climate which is produced by a group of students larger than ten to twelve persons almost precludes the kind of student-to-student interaction described above. Therefore a significant factor in the andragogical climate is the size of the learning group. The group must be small enough to allow interaction between students and instructor and between students and other students as outlined in other andragogical conditions and principles.¹

We identify two categories of facilitators, the internal and the external. The factors of basic needs and ego states may be internal facilitators. They need to be channelled into the learning environment as factors of motivation. The external facilitators such as the teacher, the peers and the physical setting are factors which help determine the learning climate. Those should also be brought into the learning situation which in turn will start to motivate learning. Thus we find that the two categories of facilitators together constitute the learning climate for adult learning.

3. *Model 3 : Consciousness Raising*

Consciousness-raising is used as an educational strategy by people such as Paulo Freire in the developing countries. In this section our clientele will be non-literate persons. We will draw

¹ Adapted from : Dennis Bowers *Testing the Validity of the Andragogical Theory of Education in Selected Situation* (Ph.D. dissertation Boston University, 1977), pp. 68, 69, 71

insights from educational research about handicapped persons, as non-literate persons themselves are handicapped in their total growth by the very fact that society has assigned them to a limiting condition in life. It is also our concern to see how non-literate persons together with the literate persons can take decisions without losing dignity or individuality—but utilizing all skills and talents both engaged in the process of self-actualization for social self-realization.

We also raise the issue whether a curriculum designed for the non-literate persons can be applied to the literates and vice-versa, the common denominator being the development of personhood.

(a) A Theological Concern

Before going on to a sociological understanding of non-literate persons, let us try and see what would lead the church to care about such persons. We believe that the church's concern for non-literate persons stems from the church's understanding of God's self emptying love. Paul says,

... though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of the servant, being born in the likeness of men.¹

This self-emptying love searches for man where he is and in his form. This love does not condescend but meets persons on equal footing. It recognizes the dignity and individuality of every one it meets. It establishes a person-to-person relationship and does not treat a person as an object. It comes for a dialogue and recognizes the responsibility of every one. It does not super-impose, but only seeks 'growing together'.

It is this understanding of the 'self-emptying love' that seeks out the non-literate persons as equal in the sight of God, whom Christ cares for as he cares for any human being to help him to grow into 'the fullness of his stature'.

¹ Phil. 2 : 6-7

b) A Sociological Understanding of the Place of Non-literate Persons

Paulo Freire's understanding of 'justice' makes him look at non-literate persons as the 'oppressed' as against the 'oppressor.' He sees them as a class by themselves—a state of affairs that is consciously and necessarily imposed by another class. Therefore for Paulo Freire this class has its peculiar characteristics, which can be analyzed from psychological and sociological points of view. Freire writes,

Self-depreciation is another characteristic of the oppressed, which derives from their internalization of the opinion the oppressors hold of them. So often do they hear that they are good for nothing, know nothing and are unproductive—that in the end they become convinced of their own unfitness.¹

Thus Freire perceives a sociologically unjust structure maintained through psychological manipulation.

There are others like Dr. Curtis Ulmer who consider non-literate persons as culturally disadvantaged. Dr. Ulmer observes

... neither abstract ideas nonabstract ideals appeal to the disadvantaged (poor uneducated, deprived) person because he has a physical orientation to life. His earning capacity depends on physical strength. His conversation depends on gestures. His religious services probably include hand clapping and other physical activities. His honour and self-respect depend on his ability to use his fists ...²

Dr. Ulmer's observation is applicable to the Indian situation. The non-literate Indian person depends so much on gestures for communication and on physical strength to earn his living. However, we would not consider the use of gestures as an immature way of communication, as gestures can be very meaningful and spontaneous and genuine.

¹ Paulo Freire *Pedagogy of the Oppressed* (New York : The Seabury Press, 1970) p. 49.

² Curtis Ulmer, *Teaching the Culturally Disadvantaged Adult* (New Jersey : Englewood Cliffs : Prentice Hall, 1972), p. 36.

(c) *Psychological Needs of Disadvantaged Adults*

Wells and Ulmer come out with a set of characteristics of the disadvantaged adult as a result of their investigation :

(1) The disadvantaged adult often has become apathetic as a result of numerous failures in previous efforts.

(2) The disadvantaged adult is likely to suffer from a poor self-concept.

(3) The disadvantaged adult will often show hostility toward institutions which can help him the most because of previous real or imagined experiences in dealing with them.

(4) The disadvantaged adult is often fearful of authority.

(5) The disadvantaged adult often trusts neither those around him nor those in a position to assist him.¹

A close look into the characteristics described by Wells and Ulmer would show what psychoanalysts such as Erikson would immediately recognize as a stunted development in ego strengths, e.g., lack of trust, poor self-concept, fear, etc.

In a sense Wells and Ulmer tell us what are the psychological needs of the disadvantaged adults for whom we should care. These needs have practical implications for us in developing objectives for with the laity of the church in South India.

William C. Schutz gives us a list of three needs for psychological growth in his book *JOY-Expanding Human Awareness*. This would help us to see how non-literate persons have as much need as literate persons.

Schutz says that

our needs from and toward other people are three : inclusion, control and affection... Inclusion refers to the need to be with people and to be alone... In the area of 'control', the effort is to achieve enough influence so that a man can determine his future... In 'affection' the effort is to avoid

¹ Wells and Ulmer *How to Administer Programs for Disadvantaged Adults* (New Jersey : Prentice Hall, 1972), p. 14.

being engulfed in emotional entanglement. ...this approach to the human potential shall be called Interpersonal relation.¹

Thus psychologists also help us to understand the place of the non-literate persons in the society as individuals involved in interpersonal relationships.

Work-sheet of roles and responsibilities in group discussion which includes three of the leader-roles and three of the participant roles, all of which point to the trust-forming environment of the group :

- Leader* — Encourages free expression and balanced participation.
 — Helps the group work as a team.
 — Helps group participants to communicate with each other.

- Group Participants* — Help others to take part.
 — Help others to communicate.
 — Build on others' contribution.²

Inclusion is a counseling term which could very well be used to describe the above functions of the group. Balanced participation, team work, communication, helping others—all point to including all the members in group work. It is this inclusion which serves as a facilitating factor in the effectiveness of groups dynamics and promotes trust formation.

Malcolm and Hulda Knowles list therapeutic characteristics of group, two of which we find to be significant :

(1) It satisfies the individual's needs and helps him achieve goals that are compelling to him.

(2) It provides him with a feeling of acceptance and security.³

Thus we find an educational format conducive to the growth of ego-strengths, the basis of which we have the students-of-the

¹ William C. Schuz JOY: *Expanding Human Awareness* (New York: Grove Press, 1967), p. 22.

² For a full list see Table 7.

³ *Ibid.*, p. 62.

teacher cease to exist and a new term emerges teacher-student with students-teachers.¹

In this model the teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teaches. Freire observes that they become jointly responsible for a process in which all grow. Freire sums up the conflict² between the Banking concept and the problem posing theory as follows :

In sum : banking theory and practice, as immobilizing and fixating forces, fail to acknowledge men as historical beings ; problem-posing theory and practice take man's historicity as their starting point.³

The nature of the problem-posing model is four-fold : (i) it takes the felt needs of the learner into consideration ; (ii) it sets a learning climate ; (iii) it raises the consciousness of the learner as the man in the world ; and (iv) its historical bias is conducive to *Social-Self-Realization*.

While 'problem-solving' is a method that may or may not take the felt needs of the learner into consideration, the problem-posing model starts and ends with the growth of the learner as related to society, where growth has no end.

Paulo Freire found that the problem-posing method usually increases motivation in the adult learner.

C. The Group as a Milieu for Personal Growth

We remind ourselves of the norms that the Bible sets regarding the nature of man as discussed in Chapter II, which in essence narrows down to seeing man as a 'being in relationships'. This in turn is reflected, theologically, in the reaching-out nature of the church, philosophically, in the concept of social-self actualization, and psychologically in the development of personality through the process of equilibration.

¹ Paulo Freire *Pedagogy*, p. 67

² See Appendix D

³ *Ibid.*, p. 71

Educators have found the group format as a milieu for personal growth through group inter-action which we examine below : (i) with reference to the growth of ego-strength, and (ii) with reference to cognitive and moral aspects of human development.

1. *Trust Formation in Group Case Study/Role-Playing and the Eriksonian Stages*

We take the examples of case study and role playing as techniques used in group work to see what factors can go to promote the ego-strength of basic trust, the first of the Eriksonian stages. The epi-genetic nature of growth of ego-strength makes it crucial that the very first stage be present and prevail through the later stages. The absence of trust in adulthood will call for remedial treatment, either educational or psychiatric, according to the nature of deficiency or weakness of this psychological factor. Malcom and Hulda Knowles observe that psychoanalysis have incorporated the findings of group dynamic research into practice and that new psycho-therapeutic techniques have evolved from the group dynamics movement.¹ Since the scope of our work does not enter psychiatric grounds, we will limit our concern to such adults as may need to grow in trust formation *educationally*, which does include the psychosocial aspect of human development.

2. *Case Study and Role Playing in a Group Format*

Knowles puts the following formats into one pattern : Large meetings (general sessions) small groups (discussion groups, laboratory groups, special interest groups, problem solving groups, instructional groups, etc.) He puts the facilitating nature of the group as follows :

More organized learning takes place in groups—largely because of the greater efficiency of operation afforded by dealing with people in collectivities and because of the richer resources and motivations for learning provided by a group.²

¹ Malcolm and Hulda Knowles *Introduction to Group Dynamics* (New York : Associated Press, 1972, Second Printing 1973), p. 76.

² Knowles, *The Modern Practice*, p. 136

The kind of efficiency of operation that Knowles talks about depends very much on the motivating factors of group inter-action resulting in a terminal behaviour or a 'nurturant effect'.¹

(a) *Trust Formation in a Group Format*

We will try to identify the facilitating factors of trust formation in terms of the functions of the members of a group. Then we will make special mention of the relevance of case study and role playing for such tasks.

Leland P. Bradford, though not dealing with ego-strengths explicitly, brings in the stages of initiative and industry (action) based on trust as he discusses the growth of the individual in effective group relations. He says :

As a group grows in effectiveness—whether a committee, staff, or community group—a common *trust* (italics mine) among the members is developed, and group standards allowing for individual differences are established. Such a group is able not only to delegate responsibility and authority to various individuals to act for the good of the larger group, but is able better to assess the resources among the members, to use them more wisely, and to stimulate improvement among members. In this way the individual is encouraged to act on his own *initiative* (italics mine) and given freedom of action.²

It should be noted that such trust formation best takes place in carefully organized groups. Bradford observes further that leaders, supervisors and administrators trained in effective human relations are more sensitive to the needs of individuals than untrained ones.

Thus, consciousness raising is nothing less than promoting positive self-concepts, an andragogical motivator, and as such an essential element in a strategy for developing an adult curriculum.

¹ Bruce Joyce/Marsha Weil *Models of Teaching* (New Jersey : Princeton Hall Inc. Englewood Cliffs, 1972) p. 17

² Leland P. Bradford, *Group Development* (La Jolla California : University Associates, 1961, 1974), p. 27

4. *Model 4: Problem Oriented Curricula*

Once again our clientele are non-literate persons. Our concern here is not to provide problem-solving methods; rather it is to introduce 'problem-posing' as a strategy in developing adult curricula. Paulo Freire comes out with such a strategy suitable to the non-literate persons. He also bases it on principles of adult learning. The model also includes climate-setting (Of. model 3, above).

(a) *Paulo Freire's 'Dialogical' Model*

Paulo Freire's *Pedagogy of the Oppressed* advances a counter model for the banking concept¹ of education. He calls it the dialogical model, which radically changes the use of authority. Referring to the goal, he calls it the 'liberating education' and, a 'problem posing' education referring to its strategic value. Freire writes :

... problem-posing education, which breaks with the vertical patterns characteristic of Banking Education, can fulfil its function as the practice of freedom, only if it can overcome the above contradiction (the teacher-student contradiction).

TABLE 7

GROUP DISCUSSION : *Roles and Responsibilities*

Leader (or Co-Leader) :

- Submits tentative topic, goals, and outline to the group
- Makes brief introduction of topic—builds interest
- Remains neutral—particularly in early discussions
- Encourages free expression and balanced participation
- Helps the group work as a team
- Helps group participants to communicate with each other
- Records main points on easel or chalkboard
- Helps keep the discussion moving in a purposeful manner

¹ See Appendix C

Group Participants :

- Prepare to discuss
- Help adjust topic, goals, and outline as needed
- Share ideas and experience
- Help others to take part
- Help others to communicate
- Help keep the discussion 'on track'
- Listen actively
- Build on others' contributions
- Help resolve conflicts among the group participants
- Help the recorder as needed
- Take an active part in the critique
- Help plan the next discussion

Observer :

- Observes the process of the discussion
- Does not refer to participate by name—at least in early discussions
- Reports his observations when requested by the group
- Sits where he can see most participants' faces
- Reports what he observed, not what he thinks should have occurred

Resource Person :

- Gives information and informed opinion as requested
- Keeps his comments as brief and direct as possible
- Supports and encourages the participants
- Uses language participants understand
- Attempts to meet participants' needs—not his own

Trainer :

- Provides information on learning conditions, structure, and roles of participation training
- Reinforces operational elements of group process
- Responds to group needs through stages of group growth
- Helps focus on the use of participation training beyond current experience

(b) Case Study and Role Playing for an Experience of Inclusion :

Case study and role playing are two of the techniques which yield themselves to maximum inclusion of every member of the group engaged in the learning process.

An Extension Unit hand-out from Arizona University on non-formal education describes 'what a case is not' and 'what a case is', thus bringing out the inclusive nature of the format.

(1) What a Case is Not

It is not theoretical nor hypothetical, *not* an artificially imagined episode.

(2) What a Case is

(a) A case is an account of a real situation presented in an organized fashion.

(b) A case presents an issue or problem and facts about the issue.

(c) A case provides the opportunity for *each* (italics mine) participant to join the action of the situation : study facts ; discover issues or problems ; make decisions leading to solutions. Much of people's anxiety is caused by their inability to make decisions. In analyzing cases, *decisions are made in an atmosphere of acceptance* (italics mine). People feel relieved and satisfied because it is *their* decision.¹

Such acceptance as mentioned above promotes the basic trust to make a decision (to use one's will), to *identify* oneself with the rest of the group, promote a positive self-concept, to be creative in the group, and to generate goals and means for self and for the rest of the group. Hence the importance of inclusion.

(3) Role Playing

Role playing takes the place of the reading stage of a case with the added emotional input in acting out a situation

¹ 'Community Guide Q73 : Issued in furtherance of Cooperative Extension Work, acts of May 8 and June 30, 1914 in Cooperation with the U. S., Department of Agriculture. Tucson : The University of Arizona.

spontaneously. It also sets the stage to gain insight into other's feelings in order to promote the group process that follows role playing.

3. *Cognitive and Moral Development in Conflict Situations*

We have a special responsibility to look for special models of development dealing with adults as we intend to promote in adults such growth stages as would normally take place in earlier years. It is the special task of the adult educator to facilitate such mature levels in the adult learner as the adult years call for.

As we observed earlier, cognitive and moral developments follow an order of invariance. One who is at a particular stage cannot reach a higher stage than the one immediately above except in the form of tentative probes. We also observed that there is correspondence of development between cognitive and moral growth ; that without the development of the former, the latter is not possible. Therefore, cognitive and moral development of the adult years call for a model that would enable the adult learner to grow from one stage to the next through a process of acceleration of growth which we identify here as a conflict situation.

The impact of an external factor on the structures in equilibrium resulting in the disequilibrium has been variously defined as 'conflict situation' by Piaget, 'crisis situation' by Erikson and 'exposure situation' by Kohlberg, according to the nature of development each one is describing. In all three cases the impact comes from the kind of environment that the growing person encounters, with both the environment and the person being involved actively in a conflict situation. While we take the learner in his stage of development as the given, we try to set the stage for further development, the tactic being 'the employment of a conflict situation. In parenthesis we observe that the conflict situation by its very definition involves the self as a social-self in the process of actualization.

4. *Piaget's Theory and its Application for Adults*

What Piaget describes of children applies equally to adults so far as the application of the tactic of conflict situation is concerned. Piaget has described several types of interactions with the physical

and social environment which result in cognitive growth of children. This author provides the parallel aspects of the growth of adults in the table below.

<i>Children—through teenage</i>	<i>General Growth of Adults</i>
(a) (1) The child has repeated experience with the shapes of certain objects	The adult has repeated experience with certain conditions/qualities of objects.
(2) He comes to believe in their 'permanence'	He comes to believe in the possibility of change.
(3) Changes his conception of the world	Changes his conception of the world.
(b) (1) Social experience through inter-action with other people	Social experience through inter-action with other people.
(2) Development of language	Development of vocabulary.
(3) Thinking in categories	Thinking in categories.
(c) Socio-centric organization	Socio-centric organization.

Sigel, referring specifically to the cognitive development in the child, describes the process of conflict as follows :

A major thrust of a teaching strategy is to confront the child with the illogical nature of his point of view. The reason for confrontation is that it is a necessary and sufficient requirement for cognitive growth. The shift from ego-centric to socio-centric thought comes about through confrontation with the animate and inanimate environment. These forces impinge upon the child, including disequilibrium. The child strives to reconcile the discrepancies and evolves new processes by which to adapt to new situations. Strategies employing confrontations must be consistent with the child's stage of development.¹

¹ Irving E. Sigel; 'The Piagetian System and the World of Education', *Studies in Cognitive Development*, David Elkind and John Flavell, eds. (New York: Oxford University Press, 1969), P. 472 as cited in Joyce and Weil, *Models of Teaching*, p. 186.

Joyce and Weil summarize the nature of the process as the opportunity to exchange view points and share personal experiences that produce the 'cognitive conflict that is fundamental to intellectual development'.¹

Bloom's taxonomy (see Table 8, following) brings out the deeper levels of cognitive functions based on optimum development in the chronological scale. The optimum is not guaranteed universally for any age level. The growth is open for adult years as well, according to adult psychologists. Therefore the adult educator should facilitate such growth by adoption of the conflict method.

5. *Moral Development and the Conflict Model*

Joyce and Weil point out that, according to Kohlberg, 'the most promising method consists of exposing the student to conflict situations and introducing him to new levels of reaction to them'.²

TABLE 8

TAXONOMY OF EDUCATIONAL OBJECTIVES : COGNITIVE DOMAIN

Knowledge

- 1.00 Knowledge
- 1.10 Knowledge of specifics
- 1.11 Knowledge of terminology
- 1.12 Knowledge of specific facts
- 1.20 Knowledge of ways and means of dealing with specifics
- 1.21 Knowledge of conventions
- 1.22 Knowledge of trends and sequences
- 1.23 Knowledge of classifications and categories
- 1.24 Knowledge of criteria
- 1.25 Knowledge of methodology
- 1.30 Knowledge of the universals and abstractions in a field
- 1.31 Knowledge of principles and generalizations
- 1.32 Knowledge of theories and structures

¹ Joyce and Weil, p. 186.

² *Ibid.*, p. 195.

Intellectual Abilities and Skills

- 2.00 Comprehension
- 2.10 Translation
- 2.20 Interpretation
- 2.30 Extrapolation
- 3.00 Application
- 4.00 Analysis
- 4.10 Analysis of elements
- 4.20 Analysis of relationships
- 4.30 Analysis of organizational principles
- 5.00 Synthesis
- 5.10 Production of a unique communication
- 5.20 Production of a plan, or proposed set of operations
- 5.30 Derivation of a set of abstract relations
- 6.00 Evaluation
- 6.00 Judgements in terms of internal evidence
- 6.20 Judgements in terms of external criteria

As we have observed, moral development depends on cognitive structures. Nevertheless, moral development does not correspond with biological growth. For example, the 'obedience and punishment orientation' of stage 1 development can be seen in a child. So with an adult.

The conflict strategy can be applied in all stages following the order of invariance. Describing stage 4B Kohlberg uses the word 'exposure' to convey the meaning of 'conflict', which we have noted earlier.

Joyce and Weil see the conflict strategy as an educational model.¹ The model shows the development of self in relationships.

Lapp and others call the groupwork an inter-actional model.² They bring about the conflict situation by making the group a heterogenous one. The heterogenous group is a carefully organized group facilitating the conflict for cognitive and moral development.

Adapted from: Benjamin S. Bloom (ed.), *Taxonomy of Educational Objective; Handbook I, Cognitive Domain* (New York: David McKay Company, 1956), pp. 201-207.

¹ See Appendix E.

² Diane Lapp and others, *Teaching and Learning* (New York: Macmillan Publishing Co., Inc. 1975), p. 244.

D. Writing Objectives for Personal Growth

1. Terminology

As different terms and combinations of terms are in use to refer to the functions of objectives, it is only fitting that we make clear at this point the terminology we adopt with reference to objectives.

(a) General Objectives or Over-all Goals

We employ the term general-objectives on a par with goals and they are used interchangeably. They fall into two main categories : (1) Institutional goals and (2) Program objectives.

(1) Institutional Goals/Objectives

Institutional goals reflect the philosophy of the institution. They tend to be comprehensive, e.g., the over-all goal of the Y.M.C.A. to develop body, mind and spirit, with the three dimensions of human growth represented by the triangle emblem.

(2) Program Objectives

Knowles defines and thus differentiates the program objectives from institutional goals as follows :

Where-as a statement of purposes provides a broad sense of direction for a program that differentiates it from other programs in a community, a list of program objectives provides a platform of specific goals toward which a program should be directed in the period directly ahead. It is on the basis of the program objectives that decisions will be made as to what particular activities will be scheduled for what groups of participants. They are the concrete guidelines for program development.¹

Then, program objectives reflect :

- specific objectives for the program
- activities and methods
- the clientele

¹ Knowles, *The Modern Practice*, p. 122

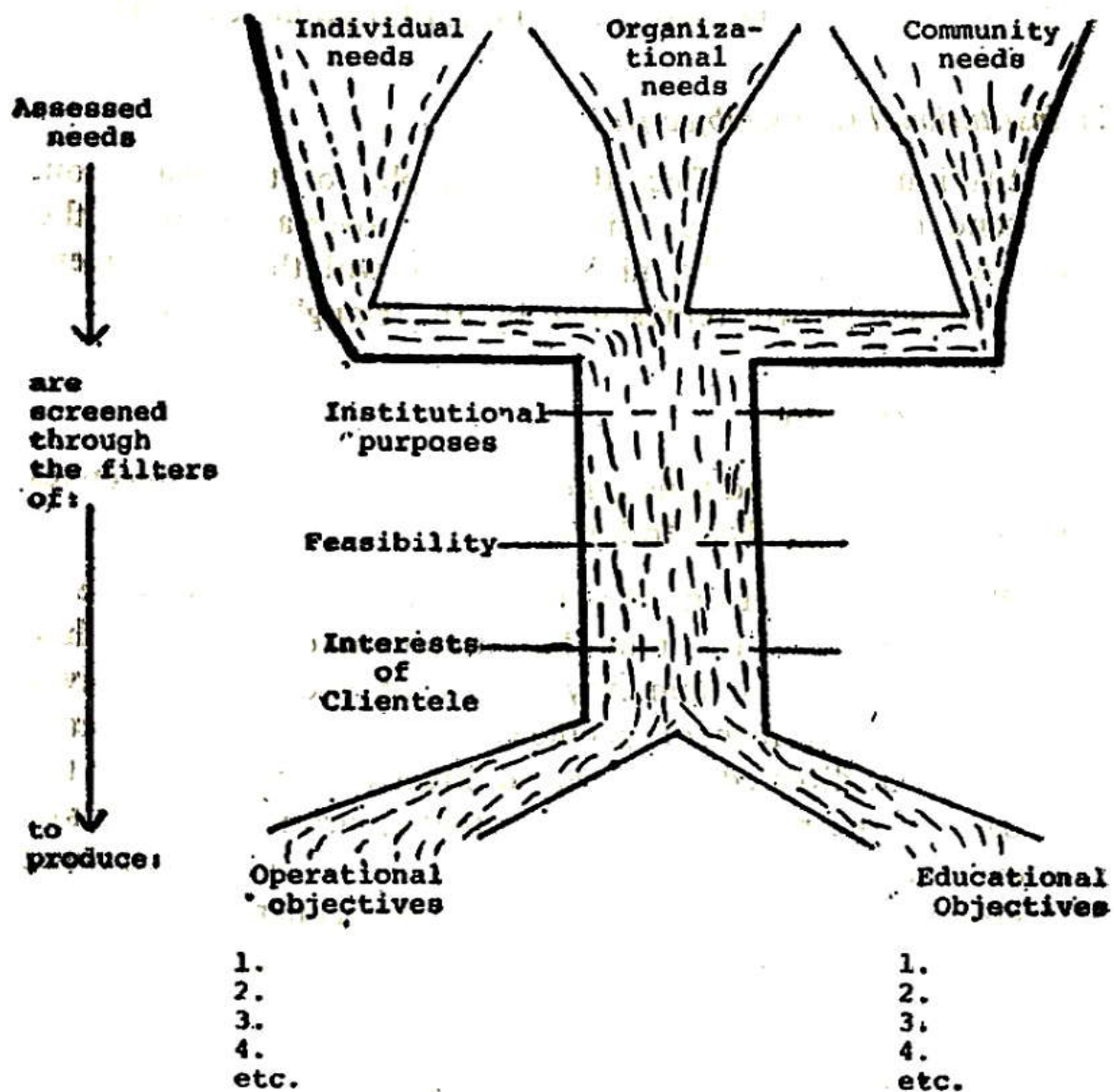
Knowles further divides program objectives into (i) operational objectives and (ii) educational objectives, and proposes a system by which needs are translated into objectives. (See Table 9)

(a) Operational Objectives

Operational objectives, according to Knowles, identify the things that will be done to improve the quality of the institutional

TABLE 9

THE PROCESS OF TRANSLATING NEEDS INTO OBJECTIVES



resources for meeting the educational need such as : (a) providing more adequate physical facilities for the program, (b) enlarging the financial base of the program, (c) enlarging and improving the quality of the faculty, etc. The operational objective based on need 'a', for example, can read : to locate and arrange for fifteen additional informal meeting rooms in nearby facilities.¹

(b) Educational Objectives

Knowles defines educational objectives as the kinds of behavioral outcomes that participants are to be invited to seek in specific areas of content. Knowles recommends that these objectives might be organized according to systems of categories as shown in Table 10 or any other system that fits better with the reality of a particular situation.

Further, Knowles sees the following needs as categories for organizing educational objectives :

- (a) Social roles
- (b) Psychological needs
- (c) Institutional needs
- (d) Community needs

(3) Specific Objective

This refers to the educational outcome of a particular unit of activity. It is also referred to as the activity objective or lesson aim.

2. Educational Objectives and the Teaching-learning Process in Adult Education

¶ In the teaching-learning process educational objectives are further divided into learner objectives and objectives of the facilitator.

The teacher as a facilitator helps the learner to assess his needs and set his goals. Adult education theorists like Freire, who consider the teacher to be a learner-facilitation, would put the

¹ For more information see Knowles. *The Modern Practice*. p. 122 ff

learner needs and goals together with those of the facilitator. The learner objectives and the objectives of the facilitator are commonly the same or at least similar in the adult teaching-learning process.

TABLE 10

(1) Program areas to which needs are related, such as

- job-related subjects and skills
- hobbies and recreation
- religion, morals, and ethics
- general education
- home and family life
- personal development
- current events, public affairs, and citizenship
- agriculture
- miscellaneous

(2) Social roles—that is, the needs related to the adequate performance of such roles as

- worker
- parent
- husband or wife
- homemaker or home member
- son or daughter of aging parents
- citizen
- friend
- club or association member or leader
- member of a religious group
- user of leisure time

(3) Types of behavioral change involved, such as

- knowledge
- understanding
- skills
- attitudes
- interests
- values

However, we should not forget that the facilitator would have his unique objectives in terms of setting the educational environment, although even the choosing of the climate often becomes a joint enterprise of the adult learner and the facilitator.

3. *The Technique of Objectives Writing*

The way andragogical objectives are set for adult-programs differs radically from the way pedagogical objectives are written for children. Pedagogical objectives are variously known as instructional objectives and behavioral objectives.

(a) *What not to do*

The following questions are recommended as a guide for writing instructional objectives :

- (1) What is it that we must teach ?
- (2) How will we know when it has been learned ?
- (3) What materials and procedures will work best to teach what we wish to teach ?

The emphasis on the desire of the teacher is so obvious in the above questions. Thus the involvement of the learner goes into oblivion. In the same way Mager defines an objective as 'a description of a pattern of behavior (performance) we want the learner to be able to demonstrate.'¹

The use of behavioral objectives in the instructional process gets a similar pedagogical treatment. Diane Lapp, drawing from Anderson, Whipple and Gilchrist, sets the following as a part of the teacher's instructional procedure which is fundamental to the evaluative process :

Teachers should, as a first step in instruction, have clearly formulated in their minds the educational objectives they are to attain through the instructional process.²

The teacher takes the initiative. The students are included in the educative process. The students are helped to understand and

¹ Robert F. Mager, *Preparing Instructional Objectives* (Belmont, California : Learnsiegler, Inc./Fearon Publishers, MCMII XII), p. 3

² Diane Lapp, *The Use of Behavioral Objectives in Education* (New York : Eric/Crier and the International Reading Association, 1972), p. 15

accept the goals set by the teacher. The andragogical way would have been to help the learners to formulate their own goals.

Lapp, drawing from research on pedagogical instruction, tells us that the students' knowledge of behavioral objectives and their knowledge of the expected outcome prior to the study of an instructional unit result in increased efficiency of student learning. However, the student involvement in the formulation of the objectives remains an open question: should the student be told the objectives or should he be involved in the formulation of the objectives? Lapp writes,

The degree of student involvement depends upon the structural philosophy of his school, i.e. 'traditional' vs. 'Open' vs. 'eclectic' class-rooms. The role of student involvement and behavioral objectives is greatly in need of research.¹

In any case, pedagogical theory does not altogether exclude student involvement in formulating objectives.

(b) The Right Approach

On the otherhand andragogical theory demands learner participation in the assessment of needs and in the setting of goals, thus formulating objectives. A complete treatment of the characteristics of objectives² in adult education has not been developed in this section. We have only pointed out how learner participation is crucial in the andragogical setting whereas in pedagogical theory such participation is not required. At the same time we observe that the developmental stages apply both to children and adults, literate persons and non-literate persons, and that there are involvement levels of the learners which the facilitator should take into consideration at various stages in program development, and especially in the formulation of objectives. Objectives formation becomes an important strategy for facilitating the process of social-self actualization.

In summary: (a) the andragogical methods affirm that pedagogical methods cannot be used in adult teaching and that

¹ *Ibid.*, p. 24

² See Appendix E

patterns of adult motivation should form the basis of the adult teaching-learning process ; (b) the process of needs assessment should precede the development and employment of adult curricula and (c) the dialogical model is to be preferred to the 'banking concept' of education. While the former helps bring about change and growth the latter serves primarily to maintain the status quo. We also find that all the above models, except the banking concept, fall into one group, viz. the 'interaction family'. In conclusion, we can say that the interaction family of models provide the best milieu for social-self-actualization for adults.

CHAPTER VII

STRATEGIES FOR IMPLEMENTING THE MODEL IN THE CHURCH OF SOUTH INDIA

Introduction

Our model has been constructed with material developed in the West. It incorporates theories based on studies carried out in a culture very different from India. Nevertheless the different foundations we include in our model have a transcultural ethos in as much as they refer to human development. The biblical norms, we can say, apply to the whole of humanity. Developmental theories such as Piaget's cognitive development have already been tested and found operative transculturally. However, we recognize different philosophical and theological patterns of thinking among peoples which require different strategic approaches, in different cultural contents, for communicating educational values.

A strategy has a time and place perspective. Therefore, we outline the following strategies for the church in South India for the immediate future.

A. Factors of Resistance

Our first strategy is to identify the factors of resistance in the church of South India and try to remove them through an educational approach. We show it in two steps : (1) by sketching out the components of our model which may be considered 'foreign', and (2) by presenting an educational approach which can help overcome the resistance.

1. *Components of the Model*

The following is a brief sketch of the components of the model which may be considered 'foreign' in the Indian situation by the leaders of the Indian church. The model has five component parts.

- (a) The biblical foundations regarding the corporate nature of man.
- (b) Theological affirmations about the unity of the laity.
- (c) Philosophical foundations about the process of learning.
- (d) Psychological foundations on aspects of human development.
- (e) Andragogical foundations for models of adult learning.

The concepts that the components put forth suggest such a strong 'foreign core' that the model will either be rejected or squashed if it is not employed with utmost care, which we undertake to explain below :

(a) Component 1 : *The Biblical Foundations Regarding the Corporate Nature of Man.*

The average Indian lay person believes in the dichotomy of body and soul, living as he does in the midst of a predominantly Hindu culture which promotes such a view. Secondly a great deal of preaching falls in line with the thinking of the average man which accounts for the literalistic influence among the clergy and the lay leaders of the church. Christians still tend to be individualistic and the church introverted. Ironically enough, Christians are still expecting the coming of the Messiah—the way Jews expect the Messiah to come and establish His Kingdom Himself. Under such circumstances a reorientation of the laity to the biblical foundations with special reference to the nature of man would be a first requirement.

(b) Component 2 : *Theological Affirmations About the Unity of the Laity :*

There has been some awareness about the unity of the laity among the clergy, promoted through the work of the Laity Department of the diocese. However, the unity has not been realized in various aspects, such as the unity of clergy and lay person, and the unity of man and woman. The laity are ill-informed in biblical foundations, theological perspectives, ethical values and the like, for want of a sound program of laity formation. Therefore, the laity have to be helped to see the need to grow in unity.

(c) Component 3: Philosophical Foundations About the Process of Learning :

The Indian educational system is undergoing change at a very slow pace. Educationists are so much content-oriented that any change proposed by research personnel is easily rejected. Transference of knowledge and transmission of culture are favored instead of growth. Therefore the advantages of interactional theories of education have to be introduced through experiential means in daily life, to bring about a change in attitude and a desire to be creative.

(d) Component 4: Psychological Foundations Aspects of Human Development

In the church of South India the term laity commonly refers to persons eighteen years of age and older. With the democratic system in practice, any adult is entitled to vote in the making of any major decision in the church if he or she is 18 years of age or older, and a baptized member of the church. Such decisions may require critical analysis of the problem for its ethical content, value orientation or theological soundness. Irrespective of the seriousness of the problem an adult can vote simply on the basis of chronological maturity. Such adults need to make decisions in their day-to-day life as well. It is a crucial question whether the laity are equipped systematically to acquire cognitive skills, ego-strengths and higher levels of moral development. When the laity are not an informed, trained, accountable and a reflecting Christian community, their decisions may go wrong. For that matter one cannot eliminate non-literate persons from having voting rights in a democratic system. There will be resistance for opening a topic like this, the issue of chronological maturity.

Secondly, India being a developing country, human development is commonly considered to be economic development. Human development programs draw crores (one crore equals 10 million) of rupees and such programs have top priority. Economic development programs are essential but they should not be emphasized to the neglect of psychological development programs. Comparatively speaking, psychological development programs in the country are nil. There can be resistance to redirecting the funds from one program to the other.

Church leaders need to be helped to see that psychological development covering the whole life span should be part of the 'equipment task' of the church, equal in importance to its 'educational task' in matters of doctrine.

(e) Component 5 : Andragogical Foundations for Models of Adult Learning :

Education in general is considered to be exclusively the task of children. Therefore there is a natural aversion to adult learning programs. Our next observation on the learning capabilities of the adult laity is that people do not have an orientation for articulating feelings or issues. Our third observation is that pedagogical methods have so immunized people against group interaction that many do not open up in group work. Therefore andragogical methods would usually be considered alien unless they are introduced with extreme care.

Under these circumstances transplanting our model in the Indian culture would require the greatest care and the strategizing of the whole operation. So orientation and training programs, appropriately paced, acclimatizing people to the model are crucial before the model can take roots in a new culture.

2. Orienting People to the Model

We provide the following program objectives to be implemented for acclimatizing people to the model. They would include both specific and general objectives for the teachers. Specific objectives will be formed on the basis of the andragogical principle of helping the learners to assess their needs and on the basis of identified needs to form their own learning objectives, which in turn would further motivate learning. In similar manner, operational objectives will be developed in keeping with general objectives.

(a) General Objective 1 : to facilitate the reorientation of the laity to a biblical understanding of the nature of man in a group investigation format :

Teacher objectives :

(1) Form a lay leaders' study group from selected churches.

(2) Prepare Bible study material utilizing references from Chapter II of the model.

(3) Help the members of the group to prepare a set of quotations on the different aspects of the nature of man from the Hindu scriptures.

(4) Lead the Bible study group in an adult learning climate, comparing and contrasting biblical and Hindu concepts of man. Repeat group work on different themes.

(b) General Objective 2: to enable the laity clearly to see and deeply to feel the need to grow :

Teacher objectives :

(1) Help the group study the images of the church in Ephesians for attaining the concept of the unity of the laity.

(2) Help men and women share in the leadership of the group process.

(3) Present the group with case study and problem solving material taken out of chapter III of the model, to experience the nature of the decision-making process and the ability of individuals to grow in the decision-making aspects.

(4) Use simulation games and conscientization techniques for the laity to become aware of their level of growth.

(c) General Objective 3: to help the laity to grow in creativity, using an experiential learning format :

Teacher objectives :

(1) Provide an exposure experience for the group to experience that the society in which they are living is undergoing rapid social changes.

(2) Using the help of a sociologist as a resource person, help the group study the needs of the society and the need for new structures for which tradition no longer has answers.

(3) Help the group to find resources within the group, promoting interaction, and thus helping them to find answers to their problems.

(d) *General Objective 4*: Helping the laity to see the crucial nature of psychological development and introducing them to a concept of sequential learning, using a concept attainment format :

Teacher objectives :

(1) Provide some of Piaget's experiments to show how the understanding of a younger child differs from the understanding of an older child. (Use simple experiments found in Piaget, *Child and Reality*.)

(2) Arrange a film forum on Eriksonian stages of growth, using a movie or a film strip as available. Discuss sequence of growth.

(3) Have a panel forum on 'situation ethics' by introducing an issue like abortion or organ transplantation and repeat forum after a month to see whether members change positions.

(e) *General Objective 5*: to motivate the laity for andragogical learning practice, using an awareness training format that promotes a positive self-concept :

Teacher objectives :

(1) Arrange group work for an experience of group dynamics. Let the group members experience roles and tasks in group work such as listening, gate keeping, harmonizing, giving and receiving feed-back.

(2) Help the group experience the different learning climates of pedagogical and andragogical methods and give feed-back on the experience.

(3) Help the group suggest a series of need-based programs, based on their own felt needs, which might replace old patterns.

B. Reaching People of Different Strata

1. Choosing the Clientele

Our second strategy will be regarding our approach in choosing the clientele or the kind of people for whom the model will be

utilized. There are basically three strata of people with regard to their educational orientation in India. They need to be approached each in a different manner.

(a) The Elite

These are mostly, highly educated people working at the university level. Some are open to new ideas. Some have their own set ideas from which they would find it difficult to move. Therefore it would be advantageous, first to approach those who are open to new ideas. Such people can be drawn into the knowledge of the model in several ways as follows :

(1) They can be asked to patronize the program.

(2) Their services can be used in providing leadership in the general sessions or in small groups.

(3) They can be used as resource persons to introduce or supplement any one aspect of the model.

(b) The Average Man : Those Educated Above High School Level

The average man finds himself conditioned to listen, not to respond. Though this is a generalization it is true in the case of most of the people. Therefore the andragogical principles and formats need to be used in all their programs, as shown under teacher objectives.

(c) The Non-literate Persons

The non-literate persons are usually reached through mass education programs by the government agencies, because of their vast number and their level of comprehension. However, the church which caters to a limited number in the congregations can afford to give closer attention to this clientele than does the government. Such a model will eventually influence the governmental agencies. The non-literate persons need to be approached in a careful manner with an understanding of their way of life. It requires a complete adaptation of the adult learning formats according to the level of their understanding and their style of life. The following factors may be born in mind.

(1) Non-literate persons respond better to cultural presentations. Therefore, the learning formats designed for them should represent a cultural aspect such as a festival and a family observance.

(2) They respond to folk music and story telling methods.

(3) They pay attention to movies rather than film strip presentations ; puppetry is popular with them.

(4) Maslow's theory of the hierarchy of human needs is evidenced in the pattern of their decisions. Hospitality and a reassuring learning climate need to be an integral part of their program.

2. *Catering to the Dissatisfied : A Need Based Strategy*

Catering to a felt need is a sound andragogical principle. In India there are educationists serving in the government and in the church who are dissatisfied with the present system of education. They are dissatisfied with the content oriented education as it produces a class that serves to maintain the status quo of being servile and non-productive. The alternative pattern called 'basic education' tried in India was job oriented. This system tended to be mechanistic. The adult education program tried all over India was a failure as it adopted a pedagogical method of instruction. With the above system being inadequate the educationists are looking for a more adequate model.

Our model has several of the salient features that the educationists are looking for :

(a) The model is based on democratic values which are reflected in interactional, experiential teaching-learning process, as our biblical and philosophical foundations show.

(b) It is geared to a pattern of human development as our psychological perspectives bring out.

(c) Our model is based on a conception of social-self, provides an organismic and an andragogical approach, as our models for employment of curricula put forward. Such a model as this should meet some of the needs of the educators and gain their recognition.

3. *Communicating Results*

There are several aspects that the adult educators can learn from the business world. One of the chief factors that bring success in business is the strategy of communicating. People in business reach the masses through various communications media such as radio, television, newspaper, magazines, books, posters, and hand-outs. The adult educator can learn much by taking note of the businessman's strategies.

In the Indian situation 'radio ministry' is becoming more and more popular. Mostly the evangelical preachers use this medium for 'Gospel Crusades'. The church has not utilized the opportunity of reaching the people for laity training purposes through radio. Radio which was a luxury for the previous generation is part of life for the present generation, with the mass production of transistor-radios in India.

Antecedent would promote the familiarity and the effectiveness of the program, if only the adult programmers can announce their programs over the radio with brief descriptions of the fruitfulness of such programs.

Again it should be noted that announcement over the radio does not mean advertizing cold facts. Audience psychology is a crucial factor that the announcement should reflect. So also, various forms of radio programs can be envisaged such as monologue, dialogue, drama, short song, short talk, and interview format bringing out the pragmatic values of the laity programs.

Secondly, reaching the people is possible through literature. Since the desire to read is comparatively low with the average person in India, short stories and short articles in magazines will reach the people much faster than writing books on laity training and its usefulness. Every diocese runs a church magazine. Reports of programs, well written by participants, can be an effective means of communicating the ministry.

Thirdly, we can say that people need to be encouraged to talk about the program. The participants who show interest and commitment in laity work can be briefed on how to communicate news about the program to friends. Communications through

human media can be more advantageous as people can raise questions and have clarifications.

4. *Building up Support Groups*

Support groups need not include only people who have participated in any of the programs. Both the participants and the well-wishers can form the support groups. The support groups can help in several ways :

(a) The support group can be a liaison group as a link between the programmers and the public, the church and the government ; and the laity training institute and the financial support agencies. In all these spheres the support group can serve to put across the objectives of the laity formation program.

(b) The support group can also function as a resource group. By bringing interested adult educators into the group, the educators of the laity would have resource persons available for running their programs. The support group can help as advisors in designing the adult curriculum. They can also help in choosing the participants and in the evaluation of the program, both during the year and at the end of the year.

5. *Winning the Confidence*

Educators of the laity have the crucial task of winning the confidence of both the participants and the leaders of the church.

(a) *Winning the Confidence of the Adult Learner*

One of the most serious problems adult educators confront is having their students overcome a lack of confidence. This may be due to a background of failure in school or moving into an unknown surrounding or both. Two catalysts can be effectively utilized to stimulate confidence in the adult learner, viz. pride and motivation. A facilitator of adult learners can utilize the catalysts at least in three ways :

(1) by helping the learner feel welcome and at ease.

(2) by demonstrating to students their progress. This can be accomplished by comparing a student's work at the end of a certain period with what he was turning out at the beginning of

the program. This is technically called the student's entry behavior and the terminal behavior.

(3) by helping the learner to realize that it is he or she who sets the agenda for learning.

(b) Winning the Confidence of the Leaders of the Church

It is one of the prime responsibilities of the laity programmers to take all precautionary measures to prevent leaders from having a paranoid response or be defensive about laity programs. The leaders in the church can be suspicious about the nature of the laity programs for several reasons such as these : (1) the programs aim at conscientization ; (2) they organize people for rights ; (3) they teach new values ; and (4) they equip people with tools of operation for liberation and growth. All these can be a threat to the leaders, especially if they are a conservative group.

In such a situation winning the confidence of the leaders should mean two things, viz. (a) educating them, and (b) bringing political pressure on them. Educational means would help prevent the paranoid response. Political means would help in changing the situation.

(1) Using Educational Means to Win the Confidence of Leaders

One of the best approaches in educating the church leaders is to involve them in the early discussions of the development of the program. The church leaders can take a positive attitude towards the program if they know that the program is used to help them. An appropriate way to do it would be to ask the leaders about the needs they have in the church. In this way the church leaders can be slowly drawn into an evaluation of their own work and they can be led to a situation when they can see the educators of the laity as friends and supporters of their work.

(2) Using Political Means to Win the Confidence of Leaders

It often-times happens that a committee or church body, out of ignorance, fear or a sense of competition, tries to block the implementation of a laity program. Here is a situation in which a political means can help win their confidence. This has to be achieved through negotiations. High level participation would be

maintained in committees. By high level participation we mean educators or their supporters finding a place on high level committees. Educators need to help change committee membership, its structures, and processes for the achievement of personal and group growth goals for all concerned. At the same time we point out that political processes can serve more as a temporary measure than as a long time solution.

6. *Building up Resources for Work Among Non-Literate Persons*

We raise the question. How are we to build up resources for work among non-literate persons and how should such resources be used?

(a) *Building up Resources*

It is worth remembering Freire's guideline, viz. you work with the people rather than for people. Non-literate persons are rich in potential. They themselves are the number one resource in a learning situation.

(1) *Non-literate Persons as Resource*

Many non-literate persons, speaking particularly of the diocese of Madurai and Ramnad, are talented musicians who compose songs and tunes and rhythm. Some are good in innovative handicrafts. Several of them have inherited a rich agricultural tradition. They are hardworking persons, caring parents, and devoted spouses. They are supportive in interpersonal relationships. The list can go on in enumerating the potential of non-literate persons.

Therefore, the educators of the laity working among non-literate persons have the obligation to look for the potentials of the learners and utilize such as a resource.

(2) *Using Cultural Background as a Resource*

Every culture develops its own technique of preserving itself, which we may call an educational means in the given culture. The educators of the laity can identify such cultural-educational models, and effectively utilize them in learning situations. The learner who is being exposed to new values may find it easier to involve himself in the learning process through a familiar

educational means, rather than a totally alien approach—such as group discussion.

We provide some of the examples of building up programs for non-literate persons.

(a) Using Bharata Natyam—a Classical Dance Form

Indian culture is rich in symbols. *Bharata Natyam* is a form of symbolization. The dancer through movements and gestures conveys a message without using words. Sometimes the dance can be performed in response to a song reinforcing the meaning of that song through non-verbal communication. Both literate and non-literate persons welcome this educational means as part of their culture.

Though Bharata natyam is of Hindu Origin, the church, especially the Roman Catholic Church in India, has now begun to make use of this effective means of communication for evangelistic work.

Sometimes a Bharata Natyam performance can result in the audience being passive listeners. Educators of the laity, who would want their learners to be reflecting and articulating members of the society, can build up an innovative form. Similar to a film forum one can arrange for a Bharata Natyam-forum, in which the audience can participate in a group discussion, following the dance performance. In this way modern problems could be discussed, employing a traditional means of learning.

(b) Using the Bow and Pot Singers

The Bow and Pot singers are the best story tellers in the Indian villages. They form a team. One sings a story based on a theme and the rest of the team members repeat the stanzas, giving time for the people to comprehend the meaning. The main singers beat the bow and the bells to keep the rythm. The helper uses a pot as a drum. The main singer wears a 'turban', head dress, to symbolize that he is the representative of age-long wisdom. He uses a lot of humor in his story telling. The people listen to such song-stories for hours with rapt attention. A whole village will gather together to listen to the Bow and Pot singers in the night, in the open air space of the village.

In the recent years the Agricultural Extension unit of the local Agricultural University started communicating with the people, using the Bow and Pot singers. Some churches have also started to make use of the Bow-Pot model for religious education in the midst of opposition from 'pious Christians,' who think that there is no place for humor in telling a religious story. (These are usually middle class literate persons who neither understand the psychology of non-literate persons nor have a sound theological understanding of the Gospel.)

Jesus Himself used humor in His teachings. Jesus made use of symbols from his contemporary culture as a means of teaching.

Therefore the educators of the laity can effectively make use of the cultural heritage as an educational resource.

7. *Guarding Against Over-Dependency*

Laity formation programs are essentially facilitative programs. The program help people to help themselves. They point to issues they provide guidelines, they provide educational means for growth in different aspects of life. The programs are not ready-made answers. They do not in any sense serve as substitutes for the responsibility of the learners. The programs follow community building principles *to enable* people and not *to make* them.

If the basis of the work is not made clear to the people, it will face the danger of people becoming dependent, passive, and un-productive, contrary to the aims and objectives of the program. One of the best ways of cultivating independence is to involve the learners in the decision-making process and encourage them to see new ways of dealing with problems.

C. *Planning Strategically*

To make strategies effective also requires a strategy which we call planning. We need planning for the conduct of individual programs. We also need master plans for adult laity formation in the local church, in the diocese or district and in each region. With a planned program of adult laity formation it should be easier to state the case for laity formation and make an appeal with the planned program.

Concerning the sources for basic financial support for the programs we see at least four possibilities, viz.: the participants, church bodies, patrons, and agencies. Encouraging people to give would make them feel part of the enterprise. Along with financial support, such involvement brings moral support which is a basic factor promoting a program.

D. Guidelines for Master Planning

While the strategies we have outlined so far are part of the guidelines to a master-plan, we point out that a master-plan would embrace different spheres of life.

Adult educators find it more and more rewarding; to conduct adult education programs without taking the learner out of his work and life situation. As a result we find agricultural missions being organized for an agricultural population. This is not to go and preach to the farmers. Agricultural missions aim at promoting non-literate farmers see that they are the stewards of the land and its produce. Similarly industrial missions are organized to help the industrial workers look for more humanizing processes in their work-a-day world. Counselling courses are organized to promote healthier inter-personal relationships rather than to give 'traditional pastoral answers' to problems. Family cluster programs are organized to help understand the specific and the changing roles of members of the family.

Programs such as the ones mentioned above are being introduced in India, sometimes by visiting Christian educators, sometimes by international agencies, and sometimes by students returning from abroad. The Indian Church Councils have begun to understand the place of such missions in the life and work of the church. Some institutions have come into existence to give orientation courses to potential leaders to organize courses in the above areas. But there has not been a master plan either to bring the resources together or to implement laity formation programs as a full-fledged program with clear goals and objectives. There is a need for a master-plan to carry out laity formation programs in the Indian church in a systematic manner.

E. Summary : Strategic Planning

The following are some of the chief elements of strategic planning :

- (a) identifying factors of resistance in the local culture ;
- (b) developing educational objectives for overcoming such resistance and orienting people to the model ;
- (c) involving persons of varying social strata according to their limitations and abilities ;
- (d) catering to people with felt needs such as those who are dissatisfied with existing inadequate systems ;
- (e) using the most effective forms of communication for persons in the various strata ;
- (f) building and using support groups ;
- (g) winning the confidence of the leaders through educational and political processes in the church ;
- (h) incorporating useful elements from the culture into the educational design ;
- (i) helping people overcome passive overdependency and enabling them to grow towards creative responsibilities ;
- (j) developing procedures and resources for taking early remedial actions if and when needed.

The aspects we have summarized above are understood to be interrelated parts of a dynamic model and are not to be used as entities isolated from the system to which they belong.

In outlining the elements of strategic planning we acknowledge both the inadequacy of the laity and the open possibility of their continued growth.

Central to the whole strategy is the careful involvement of as many persons and groups as possible in developing a master plan with both proximate goals and long range objectives.

F. The Model Itself

The essential elements of these chapters, viz., two through seven, become—*indeed is*—the model for social-self-actualization

in laity formation. That is, in order to become the People of God the laity must know, understand, and own the biblical understanding of the soul, sin, and salvation as we have developed them in Chapter Two. These same laity need to know the historical, biblical, and contemporary theological understanding of the mission and the ministry of the People of God, which we have considered in Chapter Three. They also need to understand and appropriate stages and processes in a life-span approach to human development, in a societal-intergenerational context, so that all learn how to be committed to each other's personal growth. Similar elements are developed in the other chapters, with this last chapter giving special attention to the use of appropriate cultural practices and customs, e.g., *Bharata Natyam*, and *Villupattu*, for educating various strata of the population.

CHAPTER VIII

SUMMARY AND CONCLUSIONS

A. Summary

The problem of this dissertation is to construct an educational model of social-self-actualization with strategies for programming in adult laity formation in the Church of South India.

We use the biblical exegetical, historical, analytical, descriptive logical-deductive, and critical-construction methods in our research which we indicate as we outline the purpose of the different chapters.

An Israelitic understanding of the nature of man was traced through an exegetical study of the concepts of 'the breath of life' and 'soul'. The concepts were differentiated from one another and the characteristics of the living soul were brought out. Secondly, the concepts of sin and salvation were examined to determine their positive and negative elements as related to the process of growth of soul. Following this it was shown how the nature of soul as 'being in relationships' has been the foundation for the development of the biblical theme 'the People of God' both in the Old and the New Testaments.

The biblical concept of the People of God was further investigated from the major documents of the World Council of Churches for a theological understanding of the nature and mission of the 'laity'. Laity was seen as decision-making community within the world community. It was further established how equipment of the laity meant equipment of the individual in societal contexts.

The help of developmental theories was sought for the equipment of the laity to facilitate psychological growth into maturity. For this purpose, the theories of Piaget, Erikson and Kohlberg were described and their contributions were summarized. The meaning of sequence of maturity was discussed and it was shown how the different aspects of psychological growth of different stages of life are crucial for a wholesome adulthood.

The philosophical and educational beliefs on Concepts of Learning found in the four major patterns of educational philosophies, viz. Progressivism, Essentialism, Perennialism and Reconstructionism were stated as described by Theodore Brameld. It was developed as a source of criteria to evaluate an educational model for its philosophical orientation. Subsequently, our own model was evaluated, using the method of logical deductions.

Models and processes for the development of adult curricula were identified, based on the andragogical theory as developed by Malcom Knowles. The method of critical-construction was used.

An integrated model of strategic planning for the implementation of the model in the Church of South India was developed.

B. Conclusions

1. The foundations of our model reveal a process and a purpose. The process is one of becoming in relationships which commonly involves reconciliation with self, reconciliation with others and reconciliation with God. The purpose is the establishment of the Kingdom of God on earth through an individual and a corporate servanthood of the People of God, as expressed through the ministry of the laity.

2. The primary position taken by recognized biblical scholars with regard to the nature of man is that man is a soul becoming-in-relationships.

3. The Bible affirms that soul is man in his totality.

4. The Bible rejects the Hindu Monistic and the Theistic views, as well as the Hellenistic view which sees man with a captive soul.

5. There is no evidence in the Bible to believe that man 'possesses' what God breathed into his nostrils. *Nephesh*, the (living) being is the result of God's activity.

6. A sociological understanding of self as a 'social-self' is compatible with the biblical view of man.

7. The church is called to be the People of the Kingdom in solidarity with the people of the whole world and with the whole created order.

8. The nature of the ministry that is set forth by the prophets which is brought to fulfillment in Jesus Christ, rules out any escapist trends in the concept of salvation and in the lives of the saved People of God.

9. The Ecumenical Assemblies have presented a coherent pattern of the growth of the laity, in unity, emphasizing the need for the equipping of the individual, for his/her decision-making responsibilities in the Christian community, within the contexts of the human community.

10. The Assemblies emphasize the call of God's People in solidarity with the rest of the world. In the light of such a declaration, the introverted nature of the church stands condemned; inadequacy of any kind, spiritual, literal or developmental is brought into question; division of any kind based on sex or hierarchical similarly stands under judgement.

11. To be a decision-making community means to be a community of individuals with decision-making capabilities. Therefore equipping the laity would mean helping the laity to grow in their ability to make and responsibly to keep good decisions.

12. Churches and organizations involved in the task of laity formation need to take development of cognitive skills, moral values and ego-strengths seriously into consideration. This is crucial for programs of involvement and reconstruction of the church and society.

13. Since such core development is an experiential process, laity education methods should be based on experiential learning. The sequential nature of growth calls for programming in life-span education.

14. Unlike Essentialism and Perennialism, Progressivism and Reconstructionism recognize the andragogical factor viz. the subject who interacts. Therefore a progressivist-reconstructionist

philosophy of education is chosen as the more suitable pattern for purposes of evolving laity formation models of education.

15. According to the biblical understanding, the process of becoming can neither be a total autonomy nor a total heteronomy. It is interactional. Therefore we call the process one of ethical-social-self-actualization.

16. The concept of ethical-social-self-actualization is heuristic in nature. The concept can be used to gain deeper insights in the ministry of the laity and to build up the ministry as more insights are gained.

C. Strategies for Implementing the Model

The following are some of the chief elements of strategic planning :

- (a) identifying factors of resistance in the local culture.
- (b) developing educational objectives for overcoming such resistance and orienting people to the model.
- (c) involving persons of varying social strata according to their limitations and abilities.
- (d) catering to people with felt needs such as those who are dissatisfied with existing inadequate systems.
- (e) using the most effective forms of communication for persons in the various strata.
- (f) building and using support groups.
- (g) winning the confidence of the leaders through educational and political processes in the church.
- (h) incorporating useful elements from the culture into the educational design. (e.g.) *Bharatha Natyam*, *Villupattu*, etc.
- (i) helping people overcome passive overdependency and enabling them to grow towards creative responsibility.
- (j) developing procedures and resources for taking early remedial actions if and when needed.

The aspects we have summarized above are understood to be interrelated parts of a dynamic model and are not to be used as entities isolated from the system to which they belong.

In outlining the elements of strategic planning we acknowledge both the inadequacy of the laity and the open possibility of their continued growth.

Central to the whole strategy is the careful involvement of as many persons and groups as possible in developing a master plan with both proximate goals and long range objectives.

The hypothesis which we proposed for our entire study seem clearly to stand the test of logical coherence and experiential validity.

APPENDIX A

DIMENSIONS OF MATURATION

From	Toward
1. Dependence	Autonomy
2. Passivity	Activity
3. Subjectivity	Objectivity
4. Ignorance	Enlightenment
5. Small abilities	Large abilities
6. Few responsibilities	Many responsibilities
7. Narrow interests	Broad interests
8. Selfishness	Altruism
9. Self-rejection	Self-acceptance
10. Amorphous self-identity	Integrated self-identity
11. Focus on particulars	Focus on principles
12. Superficial concerns	Deep concerns
13. Imitation	Originality
14. Need for certainty	Tolerance for ambiguity
15. Impulsiveness	Rationality

APPENDIX B

MOTIVATION/NEEDS ASSESSMENT :

Dennis Bower's Findings

.... it is clear from the extant research that many variables may impact the response of the learner in the educational environment. These variables include, but are certainly not limited to, sex, need for achievement, prior experience in a similar class-room setting, the level of group participation in establishing the learning goals of the learning experience, and the amount of personal interest shown by the instructor in each student's needs. Other variables which seem to have a relationship to the participants' learning experience include the degree to which individualized learning experiences are designed to be congruent to each student's goals and abilities, the degree of knowledge which instructors have about their students, students' orientations to authoritarianism, and the level of sociability of the educational climate. In addition, student anxiety level is evidently an important factor in predicting the outcome of the learning experience for some students, and several factors seem to be related to either increasing or decreasing anxiety among students with various personality orientations. These include time, color, pattern of reinforcement schedule possible in the learning environment and the 'softness' or 'hardness' of the environment. Still another dimension which adds a number of variables to the already complex process of needs assessment and goal setting is the variable of individual talents, aptitudes, specialized skills, and other resources, all of which influence participants' receptivity and motivation.

Although research indicates that all these variables have some impact on the learning process (at least with some students in some learning environments) there are likely many other variables which have not yet been studied but which, no less than the variables mentioned above, may influence the learning process. Although it is, perhaps, impossible for any instructor to grasp more than just a few of these variable characteristics of students for whom he is responsible, this writer believes that process of

individualized needs assessment and the setting of learning goals based on that needs assessment will, for the vast majority of prospective learners, increase the probability that the learning experience will be a productive and satisfying one for both student and instructor. This may be just as true for the non-adult learner as for the adult. But the validity of Knowles' condition of learning and the instructor's role of facilitator and motivator is supported by the research.¹

¹ Source : Dennis Bowers ' Testing the Validity of the Andragogical Theory of Education in Selected Situations ' (Ph. D. dissertation, Boston University, 1977), pp. 59-60

APPENDIX C

BANKING CONCEPT

1. the teacher teaches and the students are taught ;
2. the teacher knows everything and the students know nothing ;
3. the teacher thinks and the students are thought about ;
4. the teacher talks and the students listen-meekly ;
5. the teacher disciplines and the students are disciplined ;
6. the teacher chooses and enforces his choice, and the students comply ;
7. the teacher acts and the students have the illusion of acting through the action of the teacher ;
8. the teacher chooses the program content, and the students (who were not consulted) adapt to it ;
9. the teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students ;
10. the teacher is the Subject of the learning process, while the pupils are mere objects.

APPENDIX D

Banking education

1. Attempts, by mythicizing reality, to conceal certain facts which explain the way men exist in the world.
2. Resists dialogue.
3. Treats students as objects of assistance.
4. Inhibits creativity and domesticates (although it cannot completely destroy) the intentionality of consciousness by isolating consciousness from the world, thereby denying men their ontological and historical vocation of becoming more fully human.

Problem-posing education

1. Sets itself the task of demythologizing.
2. Regards dialogue as indispensable to the act of cognition which unveils reality.
3. Makes them critical thinkers.
4. Bases itself on creativity and stimulates true reflection and action upon reality, thereby responding to the vocation of men as beings who are authentic only when engaged in inquiry and creative transformation.

APPENDIX E

DEVELOPMENTAL MODEL

Syntax

The models consist of two phases. In the first phase the student is presented with a situation in which he is confronted with the illogic of his thinking or which is puzzling. The confrontation situation must be relatively well matched to the learner's developmental stage both in its substance and form. There must be enough familiarity in the confronting situation to permit assimilation yet enough newness to require accommodation. The choice of form for the confrontation, i.e., verbal, nonverbal, or environmental manipulations, also depends on the learner's developmental stage. In phase Two the learner is guided in his inquiry to resolve the discrepancy.

Principles of Reaction

The teacher must create facilitating physical and social atmosphere. Students should have the opportunity to manipulate objects and to freely exchange ideas in interactive situations. As a prelude to the strategy of confrontation and guidance, the teacher needs to assess the child's level of thought. Only then is she able to select the learning experiences that will be optimally mismatched in terms of the child's developmental stage in order to induce cognitive growth.

Social System

The social system can range from highly structured to minimally structured. On one hand the teacher's role can be one of environmental provider with student-guided inquiry induced largely through the activities and materials provided in the environment. For the most part, however, we have been describing a fairly highly structured teaching model set amidst a free and open intellectual and social atmosphere in which the teacher initiates and guides the inquiry. The high structured approach may be more suitable

for certain age-stage levels and to particular problem areas. For instance, the film-centered discussion about the differences between consequences and intentions might require more structuring than the goal of increasing the student's physical knowledge of the world about him.

Support System

The optimal support system is a rich object and resource environment and a teacher well-grounded in developmental theory who can create and tolerate a free social environment that permits the student to work out the cognitive problems developed in the confrontations.

General Applicability of the Model

The Developmental Model drawn from Piagetian theory appears to be widely applicable both in terms of cognitive and social development and across all subject areas in which illogic or problems in thinking arise. It can be used for diagnosis and evaluation as well as for instructional purposes. Finally, the model, inherently interwoven with developmental considerations, can be employed to ensure that a child can operate smoothly in his environment or to specify activities that will accelerate his cognitive growth.

Instructional and Nurturant Values

To bring about cognitive development in the Piagetian sense means to affect all aspects of functioning. Thus, concentration on one aspect of cognition (such as moral development) means to nurture development in all other areas.¹

¹ Joyce and Weil, *Models of Teaching*, pp. 196-198.

APPENDIX F

UNDERSTANDING CHARACTERISTICS OF OBJECTIVES

Most phenomena have distinctive characteristics. Some fairly common characteristics of objectives are beginning to emerge. Understanding them helps one to be better able to deal with objectives and their evaluation. Some characteristics and dimensions of characteristics are discussed in the following sections :

Decisions

Objectives are the results of decisions. They communicate what one has decided to do. If written by the learner, they say what the learner has determined. If written by the programmer, they present the judgments of the programmer.

If the learner and/or programmer can not make a decision, it is impossible to state an objective. Often either or both are able to make general observations but not to be specific. As a result, only general objectives are set without precise specifications and limitations.

Program decisions require wisdom, experience, and sufficient knowledge to feel that one can set a decision that can be lived with.

Discriminatory

Part of decision-making is to choose among alternatives or to discriminate one thing from another. Objectives discriminate in the sense of setting certain thing apart from others as being of most importance and thus receiving greatest attention and emphasis in the program. One has to be able to make choices, accurately compare values, understand the process of discriminating among those choices, and accept the consequences of that discrimination in order to set and use objectives.

Prediction

Attainment requires that the person setting the objective have the ability to predict what will happen or what can be caused to happen.

Commitments

Objectives are a commitment on the part of those who set them or accept them. Those involved must be willing and able to carry through on those commitments in order for the objectives to be meaningful.

Realistic

Objectives are most useful ~~when they are realistic~~. It has been said that the ultimate test of an objective is not its validity but its achievability. The identification of what is realistic is, of necessity specific to each individual learner and specific programming situation. What is realistic in one situation may be impractical in another.

Pluralistic

The fact that objectives are not single entities but are usually pluralistic and hierarchical, and fit in a variety of patterns, is frustrating for the mind that likes to deal with sharp and clear-cut entities. Accepting the amoebalike relationship of one objective to another, and disentangling the web to establish a viable pattern, is not an easy task. This becomes even more challenging as one deals with learners from a variety of backgrounds, as is often the case with adult learners. Very seldom are adult educators dealing with simplistic changes in behavior unrelated to a variety of other behavioral patterns.

Challengeable

Because objectives are the result of decisions and based upon the values held by the person setting them, they are open to challenge and debate. In order to avoid such debate, objectives are sometimes deliberately kept vague enough to be able to mean different things to different people. If program goals are vague and intangible, it is possible to accommodate diverse and inconsistent

sub-goals within them. They facilitate flexibility while permitting goal succession and adaptation of working goals as the situation changes. They usually provide effective compromises without the work of forcing divergent factors to agree, and at times are the only way that a group can be moved into any kind of action. However, in addition to the difficulties of measuring and judging their attainment, vague objectives may lead to frustration both within and without. They may produce role conflict and result in deviation to unessential programs. Some programmers and in some situations, most astute programmers, will deliberately choose intangible goals rather than specific ones because of the political advantages involved in those goals. As a result, some of the least measurable objectives are written not by uninformed adult educators but by those who are too knowledgeable and take the route of the ambiguously stated objective deliberately. The route is often followed by the person who recognizes the political overtones that occur in many educational situations.

Changeable

Another characteristic plaguing evaluation which requires understanding is change. The completion of one set of objectives and the need to move on to another may result in a program ending with goals different from the originals. In this case the changes should be made and accepted. Another type of change is that occurring when the original goals are displaced by others. Such displacement may be appropriate if the situation changes or if the programmer becomes better informed about the situation and can be more accurate in setting goals. However, if the replacement results in sidetracking or investing extensive resources in non-productive objectives, the change is inappropriate. Sometimes, for example, programmers might be blocked from achieving their original goals and seek out the easy things they can do. Or goals or program and position maintenance become more important than goals of producing results. Knowing that objectives may be only semi-stable should be useful in dealing with them in programming. The programmer then has to determine when complete stability is appropriate and when some change is permitted. If change is appropriate, the evaluation design must recognize and take the change into consideration.

Continuous

Discussions of objectives usually cast them (intentionally or not) into a concept which has a starting point and a terminal point. However, in adult education some programming is continuous in nature with few terminations. Evaluation of such goals is not based upon completion but upon progress made between two points in time. Sometime continuous objectives appear vague because they involve such large intents that they cannot be chopped into specific time sequences.

The more remote the goal the more difficult it is to deal with objectives as specific and concrete, and the more difficulty in measuring its attainment. Yet sometimes we may err in concentrating too much of our evaluation efforts on examining what happens in terms of the extent to which more remote objectives are being achieved.

Some programs require remote or continuous objectives. Evaluation then becomes a process toward such objectives rather than establishing proof of their attainment. The extent to which a program is dynamic has to be identified and dealt with.

Enabler

Objectives are communication links in a program. They communicate decisions and link program activities to the problem or other initiating reason for the program. Their attainment should result in the solution of the problem or the resolution of the purpose for the program. Their attainment is important only if the originating purpose is completed thereby. In this sense they are enablers.

This is not an exhaustive list of the key characteristics of objectives in adult education. It does, however, provide examples of some of the kinds of major ideas that need to be listed and developed in order to help adult educators better use objectives.

Source : Sara M. Steele and Robert E. Brack, *Occasional Papers on Evaluating the Attainment of Objectives in Adult Education ; Process, Properties, Problems, Prospects* 38 (Syracuse University : ERIC Clearing House, November, 1973) : 26-29.

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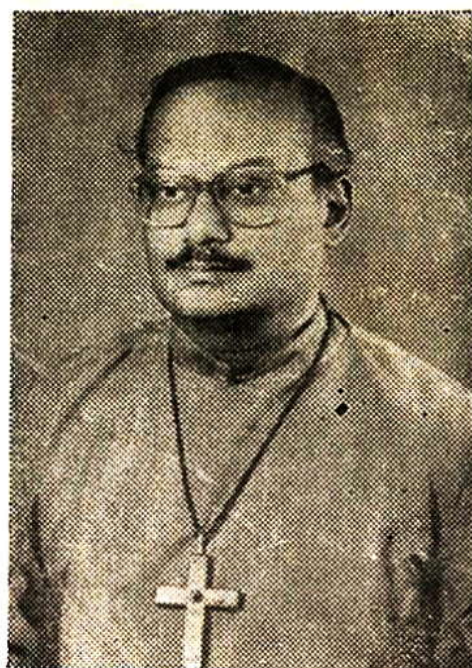
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